Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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NOTES FROM OUR EXCHANGES.

—If some one had not been in such dreadful haste to make a fortune as to adopt unscrupulous methods, the Fidelity Bank might have been a flourishing institution now. "They that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Bankers as well as other men can learn something from the Bible. The right way is the safest way.—[W. C. Advocate.

—The trial of E. L. Harper, the wrecker of the Fidelity National Bank, has ended in a verdict of guilty, and Harper has been sentenced to the penitentiary for ten years. The trial is remarkable for the expedition with which it was conducted, and this is undoubtedly due to the fact that it was before a Federal instead of a State Court. The evidence disclosed the fact that Harper had systematically misappropriated the funds of the bank. He was never a wealthy man, but hoped by speculating with trust funds to pay old debts and accumulate a fortune. The verdict is generally approved in Cincinnati.—[Journal and Messenger.

—The Rev. Arthur May Knapp has just sailed from Boston for Japan, as a representative of the American Unitarian Association. A crowded farewell meeting was held in the Second Church on Sunday of last week. Addresses were made by President Eliot, of Harvard, the Rev. E. E. Hale, and the Rev. Brooke Herford. Mr. Knapp said: "The errand on which you send me is conceived with no spirit of assumption, but with that true spirit of respect which is at the very foundation of our faith. Mine is not a theological mission; it is an embassy to voice the spirit of that faith in which there is neither Jew nor Gentile, Greek nor barbarian. I go to learn as well as to teach. I go, not to convert, but to confer with a people to whom for the first time our faith sends a representative, not in assumption, but in sympathy."

—The polar craze has broken out again—this time, however, in a remote colony, and for the search of the southern, rather than the northern, terminal of the earth's axis. The Australian States have become interested in the solution of the Antarctic mystery, and have asked the home government to help them, to the amount of $25,000, in fitting out an expedition for the purpose. Their request has been indorsed by the Royal Colonial Institute in London. Somehow the region around the South Pole has never attracted much attention or stimulated much adventure, probably because there was no short cut to search for, like the hoped-for "northwest passage," no magnetic pole, or surmised open sea. The French have made one or two essays in that direction and discovered land, whether an island or a continent could not be determined; the Wilkes expedition of 1842 found only immense ice fields. Quest either for novel geographical or scientific information in this forlorn and frigid region, is not very promising.—[Zion's Herald.

—The constitutionality of state prohibitory laws has been finally and triumphantly settled by the decision of the Supreme Court of the United States in the Kansas case. By the terms of this decision brewers, distillers, and other manufacturers of ardent spirits, who complain that their property is diminished in value by prohibitory enactments, have no legal claim on the state for compensation; the state has no right to take property from its owners in such a case, but it has the right to forbid such property being used for a purpose which the legislature decides to be injurious to the community. Further, the right to manufacture for private use or for export, in a state which has adopted prohibition, is denied, "since such right does not inhere in citizenship." The resort to injunction proceedings in order to close liquor nuisances is also conceded, in fact, every mooted point is cleared up. The full significance of this decision can not yet be estimated; but it is difficult to see how the liquor interest could sustain a severer defeat, or prohibition win a grander victory.—[Zion's Herald.

—One of the great inspirations of the faith which intelligent Christians have in Christianity, is the fact that, whenever a new benefit is offered to the world or a new idea presented from a literary or scientific standpoint, it is then perceived that these lie in their seed form and often in full leaf in the Gospel of our Lord Jesus Christ. Wherever Christianity has been used to interfere with the freedom of the race, with the rise of man, we now see that it has been by a perversion of the truth, or by an undue devotion to the external forms in which Christianity for the time expressed itself; so that believers are never surprised by the rise of any reform, or cast down by the seeming defeat of any noble movement. Their confidence that God rules the world in the interest of Christianity grows as they look at their own age, and as they see that their own age is the child, fairer and more beautiful of the ages which have preceded it. It is only those who take the narrowest view who are ever alarmed by threatened social revolutions. The intelligent believer knows that the ferment of Christianity is at work in human society as it has never been before; and it, after all the ages in which prejudice and sin have kept the Christian Church from showing her most beautiful form and work, the present age exhibits large and increasing interest in all social questions, it is because Christianity is rising above ecclesiasticism, and the brotherhood of man is becoming the broader patriotism of those who follow Christ. Jesus Christ, in his character and in his teachings, is increasingly the criterion by which the conduct of nations, the conduct of the family, the conduct of the individual, are tested and determined.—[Christian Life, London, England.

—Before the death of Mr. Beecher it was frequently asked, "What would become of Plymouth Church, if its pastor were taken away?" And now that he is gone, the same question has been asked with regard to the future of that ambitious and peculiar congregation. Until recently, it has looked as though it might continue to act harmoniously and effectively for a considerable time. It had secured acceptable "supplies;" had invited the great Dr. Parker to deliver a eulogy on the departed pastor, and Dr. Parker had accepted; and meanwhile it had listened to a noted man from England, whom finally it hopefully called to its pastorate. But soon the clouds began to rise and thicken. Dr. Parker became the victim of untoward circumstances, and the church began to feel that it was the victim of Dr. Parker; misunderstandings had to be settled; Dr. Parker cut short his visit in this country and turned his face homeward; and now comes the announcement, by telegraph, that the Rev. Mr. Berry, whose acceptance of the pastorate has been confidently expected, declines it. This leaves the church in a very disagreeable plight, and it looks much as though complications may yet arise which will make the house on the Heights of Brooklyn plenty large enough for the congregations which may seek it.—[Journal and Messenger.

—It is common to remark and rejoice over the influences in these days which are bringing the divisions of Protestant Christianity into a closer union and more effective co-operation. Among these influences, what Mr. Froude terms the revival of Romanism, promises to become more and more prominent. This revival, as such, has been especially marked in England. Half a century ago there were not five hundred Roman Catholic priests in Great Britain; to-day, there are twenty-six hundred. A thousand facts point in the same direction as this one. Take one more: "England, who once abolished monasteries, and appropriated to national uses the ill-gotten gains of Rome, is now actually endowing Romanism in her empire, to the extent of over a million of pounds per annum." This statement we find in a book called "Romanism and the Reformation," by H. Grattan Guinness, F. R. G. S., which has just appeared in this country, from the press of Armstrong & Son, of New York. The author states what is doubtless soon to be, even more than it now is, when he says that the secondary denominational differences existing between Episcopalians, Presbyterians, and Nonconformists, in England, are all lost sight of in their common conflict with Rome. That conflict is being renewed, and is deepening. The remark of Sir Robert Peel, uttered fifty years ago, is recalled: "The day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again." "That day," says Mr. Guinness, "has come. It has been upon us for some time. It has found us unprepared, and, as a result, the battle to some extent is going against us." Protestantism, on both sides of the Atlantic, will get its eyes fully open before long.—[Morning Star.

THE VALLEY AND SHADOW OF DEATH.

BY REV. JAMES MAPLE, D. D.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Psalm 23: 4.

In early life David took care of his father's sheep, and his experience in this work led him to think of God under the character of a shepherd. He watched over the sheep under his care, led them out to the pasture in the morning, guarded them during the day, and led them back to the fold at night, where they were safe from all their enemies. In leading them out to the rich pasture in the valleys he would have to pass through narrow defiles, where the shadow of the lofty mountains fell upon their path, and the way was dark; yet the sheep followed him without fear. They knew his voice though they could not see him, and confidently followed him. In their confidence in him they knew no danger. This turned his thoughts to God, and he thought of him as the great Shepherd of his people, watching over and taking care of them as he did of his father's sheep. Trusting in the infinite wisdom, power, love, and presence of God he felt that he was safe, and could say, in the confidence of faith and hope, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." This idea of death, under the symbol of a dark valley, came to him from his experience in the work of a shepherd; and as the sheep followed him without fear through the darkest defiles, so he calmly followed the leadings of divine Providence through the gloomiest experiences of life, knowing that he was led by the divine hand. Obedience might lead him through dark and gloomy vales—through deep and dismal shadows—in regions where there is no light, as if death had cast his baleful shadow there; yet he feared no evil. He realized that he was under the divine care, and knew that he would soon emerge from the gloom of the valley into the clear, beautiful light of a cloudless day. He knew that there was no danger of losing his way while guided by the divine hand, and his most powerful enemies were helpless in the presence of his shepherd. Our text is the language of one whose heart was full of gratitude and gladness in the recollection of the past, and overflowing with the joy of hope. The divine protection in the past gave him hope for the future, and he could triumphantly say: "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

I. *Death is here represented under the symbol of a valley upon which rests a dark shadow.* "The valley of the shadow of death." The expression "shadow of death" occurs eleven times in the Scriptures; and the Christian Church has been made yet more familiar with it through the "Pilgrim's Progress," where the Christian, after his victory over Apollyon, and long before he reaches the celestial city, passes through the valley with terrible conflict, and is joined by Faithful soon after he comes out. The word rendered shadow is used to denote the deepest darkness, and is sometimes applied to the abode of the departed spirits, described by Job as "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10: 21, 22.

The valley and the shadow of death is a chapter by itself in human experience. It lies between the past and the future both to the righteous and the unrighteous. The work and experience of life all lies in the past, and can not be lived over again. The future with all its solemn realities lies beyond, and the present is an experience by itself. There is a life back of him, and a life to come. Death is the shadowy valley between the two, and all must pass through it; for there is no way around it. The religious and the irreligious alike pass through this valley, but not into the same country beyond. They enter the same gateway at this end of the valley, but it opens at the other end into widely different countries to them. The Savior has illustrated this in the history of the rich man and the beggar. They both went down into the same valley, and the shadows gathered over them; but how different their destiny beyond the valley and shadow of death! "The rich man died, and was buried; and in hell he lifted up his eyes, being in torments." Not so with the humble beggar. He "died, and was carried by angels to Abraham's bosom." He emerged from the dark shadows of the valley of death into the light and beauty of the paradise of God, where shadows never fall and sorrow is an eternal stranger. The traveler, in crossing the Jura Mountains from Switzerland into France, has to pass through a tedious and gloomy interval among sterile rocks, and frowning precipices, hills that shut out the light of the sun, and barrenness that forbids verdure. This dark road lies between the two countries, and as the traveler turns into it he bids farewell to the lake of Geneva, the green plain, and the white crest of Mount Blanc losing itself in the clouds. This grand scene is all shut out by the frowning precipices that tower up and overshadow his pathway, but as he emerges from the gloomy shadows the magnificent prospect of Burgundy, with its green meadows and golden vineyards, suddenly opens out before him. But both of these views can not be enjoyed at the same moment. A dark defile lies between them, and it must be passed. Thus it is with the Christian. As he passes down into the valley and shadow of death he turns away from all that is grand and beautiful in this world, and the dark shades gather around him; but as he emerges from the shadowy valley, the vernal plains, the vine-clad hills, and the flowing streams of the celestial paradise open before him. Millions of Christians have experienced this wonderful change, and are now rejoicing in heaven.

The beloved John H. Rogers, rector of New Britain, Connecticut, passed away in peace January 23, 1886. Says the Providence *Journal:* "Less than an hour before he died, the light of eternity appeared to shine through the clouds of time, his mind roused from its unconsciousness, and without any informing words a full appreciation of the situation dawned upon him. He took leave of his wife, he thanked his physicians for their attentions, he gave tender messages for absent relatives and friends, and then he sent his love to his people. 'Give my love to —— and ——,' he said, enumerating several names, and concluding, 'Yes, to every one; to every one.' When asked if he had any further message for his people, he replied: 'Tell them to live in peace and harmony just as I leave them.' Then he extended his arms and twice pronounced the benediction in accents so strong as to surprise all present. When the prayer for the dying was read to him by his devoted wife, followed by the Lord's Prayer, he joined in it, and his last words were: 'Both now and evermore,' as he feebly articulated over those kneeling by his bedside: 'The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore.' Then he closed his eyes, slightly turned his head, and took a few breaths. In a moment one of the attending physicians exclaimed: 'It is finished,' and his work on earth was ended."

(*To be continued.*)

CREEDS.

The evil of a creed does not consist in the name creed. It consists in the fact. The evil of a creed is very widely, though not universally acknowledged throughout Christendom, and many men belonging to churches that have creeds—leaders among the clergy—admit it. It has been well established among the Christians that we have no creed but the Bible. In these latter times, however, it is supposed by some that a statement of principles is of no injury, provided only we avoid making that statement a law binding upon the consciences of the people who desire to unite with the church.

Let us not confound things and get into confusion. Practically there is no denomination among the Protestants that has a creed that is binding upon the consciences of the people. For many years this has been the case. The Methodist Church has received into its membership—into full fellowship—a person who, when he was received, on being asked if he believed the Articles of Faith, said in the presence of the congregation, No. He was received. The Presbyterians do not require, nor ask adhesion to the Westminster Confession, the larger catechism nor the shorter catechism. In the Episcopal Church the consciences of the people are not bound. In the Baptist Church there is great liberty. Practically we may say that no denomination among Protestants makes a creed binding upon the consciences of the members. Indeed, in the Presbyterian Church it is simply a "*confession.*" In some churches a creed is only a "*treatise.*" In some churches a creed is only "*articles of faith.*" In some churches the creed is only a "*statement of principles.*" In some churches it is only a "*covenant.*"

But nevertheless I maintain that a printed creed is in all cases a damage to the cause of Christ. A statement of principles, or a declaration, or a confession, or articles of faith, adopted by a denomination, even though that statement may contain nothing that is binding upon the consciences of the people, is really adopted as a standard practically more generally than the Scriptures; and the people of the denomination—the ministers and the laymen—will judge of a man's denominational orthodoxy by his adhesion to the standard. The Bible ceases to be the rule of faith and practice, and the statement adopted by the people becomes, through the very natural course of events, because of the operation of human nature, law. In the Disciple Church baptismal regeneration has the power of law from constant reiteration; but, although it has the power of law, in that church at the present time there are two classes, the very conservative class that adheres to baptismal regeneration, and the more progressive class. The progressive wing denies, virtually, baptismal regeneration, and teaches that men ought to be received into the church because of the birth of the Spirit, and not because of baptism. But if the Disciple Church had a printed creed, aside from the Bible, in which baptismal regeneration was taught plainly, and the doctrine that faith, repentance, and obedience is the Gospel way, it would be very difficult for a school of ministers in that denomination, not subscribing to the creed, to spring up and remain in full fellowship and secure charge of churches. For they would be tried by the printed standard before the association, as in the Presbyterian Church ministers are tried before the presbyteries. And while there would be (though it would be only now and then) those who would reject the creed—the young men and the men of mediocrity would be timid, and would be very careful to make themselves understood as orthodox by the standard. A statement of principles must necessarily fossilize the principles. A fossil is a stone. Our language is not inspired. When we put our statement into a written or printed creed, so that it passes on to the next generation, unlike the Scriptures it does not carry with it the inspiration of God; and it becomes error then, even if now it is not error.

A statement of principles is an unchristian thing, because it has its basis in a desire to please men, or to coerce men—a desire to please men in rejecting charges of heresy; that is, the framer of the statement desires to be understood as not being in any sense chargeable with heresy, and his brethren join with him, and they will hold their conventions to prove that they agree with the brethren to whom the statement is addressed; or it springs from a desire to coerce men, who are supposed to be wavering or uncertain in their faith. In these regards a statement, even though it were true, verges upon the borders of wrong. Let us not be misled. The first creed adopted at Nice a long, long time ago, was adopted by an assembly of Christians, and all know the motives that caused it. Like motives exist in every such assembly.

Before the adoption of a creed by an assembly Christianity prospered wonderfully. Its great triumphs were all before the adoption of a creed. It has never had a *great* triumph since. And it never will until the creed of man is a thing simply of history.

Joseph Parker lately said, "I can not but believe that a perverted use of written creeds has done more mischief in the world than all the infidelity that was ever in it." * * * * "I would not sign a creed my own hand had written." Let the Christians be sturdily faithful to God's Word.

J. J. SUMMERBELL, Sec'y A. C. C.

Milford, N. J.

One baptism of the soul in the name of Jesus Christ unto repentance, faith, and love, therefore we are buried with, or like, as he was baptized by John in Jordan. (Rom. 6: 3, 4.) Thus the outer man, the body, and the inner man, the soul, have one whole and complete baptism—two separate baptisms of the two distinct parts of one person, making one baptism. Either half is not one baptism. A. R. H.

A REGIMENT OF UNEMPLOYED MINISTERS.

BY J. WALWORTH.

The New York *Independent*, of November 17, 1887, has a column and a half of editorial devoted to this subject, which is introduced by the following paragraph: "In round numbers there are about one thousand unemployed Congregational ministers in the United States. This fact is somewhat startling and indicates something wrong. This unemployed regiment is equal to one-fourth of the entire ministerial force of Congregationalism in this country. They have been educated and trained for their work at a vast cost of time, hard work, and money, and represent in a spiritual sense a vast unemployed capital which is sadly needed in the Master's business."

I regret to hear that one-fourth of the ministers of the Congregational Church of the United States are to-day unemployed, and "about" the same number of churches that are without pastors or regular Sunday services.

The Congregationalists are a worthy people, and have done much good as the representatives of a liberal and very nearly a scriptural system of church polity and personal piety. Why then this "wrong," why this declension? While other churches are increasing by thousands annually, this old and wealthy denomination is declining in about the same ratio.

The right kind of ministerial labor is greatly needed in the new and wide-spread settlements of the Western States, to say nothing of the Eastern States. The regiment of unemployed ministers spoken of, and many more, could find ready employment in those destitute fields made ready for the harvest.

The *Independent* indicates that the "wrong" is somehow a want of energy in this idle regiment. Perhaps this is so in part, for we suppose that every hive has its drones, especially if the working bees have laid up plenty of honey. But in this we should look further; let us look for a moment at the man and his doctrine, for the people in the Western States will surely do it. A little incident in the army experience of the late war may serve as an illustration.

After the battle of Nashville our brigade was ordered to post duty between Chattanooga and Elk River, and so divided as to occupy two posts. One chaplain could not well supply the two posts with Sunday services, which seemed very desirable while the men were in camp. But it so happened that one of these "unemployed" from some Eastern school in his prospecting drifted down among us and expressed a great desire to occupy one of these posts as chaplain. He was introduced to the post chaplain, was very cordially received, and was invited to give us a sermon on next Sunday morning, which he gladly accepted. When he came he was very tastefully attired, with a nice plug hat, silk gloves, a sparkling gold chain, etc.; his manner was scholastic, and his sermon was a string of old-fashioned generalities from the covenant with Abraham to the capture of Jerusalem by Nebuchadnezzar. After the service the general in command was consulted as to employing this man awhile to supply one of the posts, when he replied: "Why, this man seems to have been trained to sit in the parlor with the ladies! Our boys here do not relish a Gospel that must be handled with silk gloves. We do not know or care anything about the Greek verbs or theological hair-splitting. We want practical instructions on live issues and present duties. This is no place for aristocratic displays or fine-spun theories." So our visitor was permitted to go on further and leave us to our own exertions.

The true ministers of Christ need not and *will* not be idle; if a place does not come to them, they go to the place; if the door is not opened to them, they open it. So true and living men did anciently, and so they still do, even in the nineteenth century. It is possible that in many cases with these "unemployed" that they are laboring under a bundle of popular orthodoxy, which their creed compels them to bear, that unfits them for successful preaching in the Western States, and would neutralize their efforts in the East were it not for the educational tradition of the people and their great denominational wealth. There is no doubt that much preaching and many human theories taught, even in our day and in these states, would disappear like a June frost before the rising sun but for the money which the preaching and teaching of them brings.

There is one fact clearly discernible in the signs of the times, and that is this, that the high-toned, self-styled orthodoxy of sectarianism is fast and surely ebbing from the public mind, and may its tide never again rise to mystify the Bible teachings, or submerge the rock of truth.

The social, moral, or spiritual needs of the people of these states do not require the teachings of the Nicene or any other human creed, the tenets of St. Augustine, the doctrines of Calvin, nor the sectarian dogma of the Westminster Confession, and the sooner the Congregationalists cut loose from them the sooner they will find ripening fields for those "unemployed" thousands. Then would the people say to them as did Greeley to the young men, "Go West," labor to raise the people up to a liberal Bible faith, labor with and for them—grow up with them.

The Congregationalists in time past have done great good; there is much for them yet to do, and they can not be spared. Let them plant themselves on Bible Christianity, and keep pace with the progress of the age, and we shall not again hear them complaining that one-fourth of their ministerial strength is "unemployed."

Richland Center, Wisconsin.

THOUGHTS.

The service of God includes much. It is a comprehensive term. By "divine service" something more is covered than church attendance, public prayer, and praise. Did the thought ever come to you that public worship, though called the "service of God," is hardly that in a full sense? Work is one thing, worship another. Both are essential. Now service means work, does it not? Then the service of God includes all our energies, all our powers, and reaches farther than exercises in church or chapel or cathedral. It is not something confined to Sunday, but has its mission and message for all days. Worship public or private is only meritorious when it prompts to labor and inspires to obedience, otherwise it is hollow and lifeless. "If ye love me keep my commandments." Doing the will of the Father is better than saying, "Lord, Lord." Obedience always was and is now "better than sacrifice."

Do you know there are some people who are unjust critics? They are not fit for their self-appointed position, unless indeed ignorance, prejudice, and a faculty to jump at conclusions fits them for the office. If one points out the faults or abuses of a method or a system, your critic (like the demons of old they are legion) will at once report that you are opposing the desired end in view. To illustrate: condemn claptrap and sensationalism in revival work, and it will be said you oppose *all* revival effort. Differ in statement of doctrine from the majority—as to atonement, hell, etc., etc.,—and your critic claims you deny the atonement in total and crucify the Lord afresh; you do not believe in punishment, and are utterly heterodox. But candidly, is it not possible to differ as to "substance of doctrine" or statement of belief, without denying eternal verities or disputing facts? I do not necessarily live without God in the world because my Jehovah is a unit, while my neighbor tries to grasp the divine as a triune. In detail we differ, but in fact we both put our trust "in God," and so on to the end of the disputables.

Speaking of revival efforts—well, I believe in revivals with all my heart, but some plans adopted, some methods employed are harmful. Too much machinery, stereotyped plans, and sensationalism are poor factors to employ in solving life's great problem. Some Rev. Mr. Stir-'em-up, a converted clown making this thing a specialty, comes with sound of trumpet, counting his converts as an Indian counts his scalps, and a so-called revival is supposed to result. A revival of what? Not of pure religion such as the humble Nazarene taught, not a working faith such as he lived, but too often a flood-tide of emotion followed by driftwood, and resulting here and there in stagnant pools that reflect no trees, no sunlight, and no stars. A church or an individual who depends on such things for life, some one has said, is "like a man with intermittent fever—hot one day, and frozen the next." Snakes and woodchucks hibernate in winter; some churches do the same in summer. Rational revivals—natural awakenings—are desirable. In this as in all things else "hold fast what is good." Try the spirits.

I wonder if our brotherhood, or order, or denomination, or church (what shall I call it?) will ever swallow up all the others? "They say" "the big fish eat the little ones," and we, on that basis, are in some danger, perhaps. For one I do not care to swallow or be swallowed, do you? For the big fish—the railroads and the big churches—it is pleasant enough, but for the "swallowed," so to speak, the outlook, or more properly the *in*look, is not desirable. Some good souls fear the Roman Catholic Church may "gulp" us all yet. It is a mighty institution, strong in organisation, numbers, wealth, and discipline, but there is no real ground for fear. When it had power a certain obscure monk, the son of a miner, was too much for it, and now, with all our progress and Protestantism, we can hold our own if no more.

CYRUS MENDENHALL.

ORTHODOX—FROM MY STANDPOINT.

Rev. William Barrows, D. D., is quoted as having read in a Boston Ministers' Meeting a sharply discriminating and keenly critical paper, on the "Constitution and Administration of the Local Church." The Doctor started out by saying, "The Church is a divine institution, and not a human club. God's organic laws must not be deranged by men. The basis of membership is the being a friend of God. Members of a church have no right to keep out one of God's conceded friends. The only question left is, Is the candidate a child of God?"

In all of the above the Doctor is orthodox—from my standpoint. He continues: "No keeper should block the door to a child desiring to enter his Father's house." In this he is orthodox also—from my standpoint. Having thus spoken he then (as his reporter puts it), "argued vigorously, with caustic wit and close-welded logic," against: "(1) Any theological bar across the door of the church; or (2) by-laws to hinder applicant; or (3) excommunication of any confessed child of God; and (4) insisted on more correct living and piety, and less of dogmas and theologies." To all of which I can respond, *Amen*, as he is, upon these points, orthodox also—from my standpoint. "As matters now stand," he continued, "it is often easier to enter heaven than the church below. There is thus some reason for the damaging remark that there are more good men out of the church than there are in it. The church is weakened by this policy of exclusion." The Doctor is, in these remarks, orthodox too—from my standpoint.

Mr. Barrows asserted that "there were three hundred and thirty needless evangelical churches (evangelical from his standpoint of orthodoxy, of course), costing at least $330,000 a year in Massachusetts." What is true of Massachusetts in this respect is true, comparatively, of every state in the Union, and for the reason in a great part not only because of the barriers named by him as being in the way in getting into the church, but because of the unscriptural phrases that ministers persistently insist in their preaching their hearers *must* believe in order to be saved, such as "total hereditary depravity," "vicarious suffering of Christ," "trinity," "orthodox," "evangelical," etc.

I interpose an objection to the use of these unscriptural phrases, either in the pulpit or the pew, for the following reasons: 1. Did our salvation depend upon our believing them they would have been made a part of the divine Record, and we told therein that we must believe them. 2. They were not preached and *insisted* upon as essential to salvation during any part of the first three centuries of the Christian era, during which Christianity thrived and spread as it has never done since. 3. Because their tendency since their introduction (which was at the council at Nice) has been to divide, separate, and alienate the children of God, and by so doing have kept hundreds and thousands of men and women out of the church. The Doctor said, "Holy, Christlike living will yet be as much insisted upon as correct doctrine is now." God speed that day, since it is *holy, Christlike living* that God and Christ are interested in and that the world needs more than "correctness in doctrine," in the sense in which that bone of theology has been insisted upon by the majority of the so-called orthodox ministers ever since the birth of the Nicene creed.

What the world needs is more Bible and less theology; more preaching of "holy, Christlike living," and less dogma. In proportion as this is done will the kingdoms of this world become the kingdoms of God and his Son, Jesus Christ.

B. F. RAPP.

Sin is certain to lead to misery.

DANIEL P. PIKE.

The *New York Tribune* says: "Rev. Daniel P. Pike, whose recent death is announced at Newburyport, Mass., is credited with preaching over five thousand sermons, marrying two thousand odd persons, and baptizing above one thousand."

Converted under the preaching of this noble soul, led by him into the waters of the beautiful Merrimac for baptism, enjoying his intimacy for years, it is natural for me, though pressed with work, to take my pen to express though the HERALD my sorrow at the world's loss and place upon his bier my tribute of praise.

A giant has fallen—a physical, mental, spiritual giant. Father Pike's body weighed two hundred and seventy pounds, his mind a ton, and his spirituality no scales could weigh. He had the persistency and courage of a Luther. Industry and energy were woven into every fiber of his being. His invariable time for rising was *four o'clock*, and he knew no rest till the retiring hour. He has held meetings every night for a year, and worked six hours each week-day as deputy collector of customs at the same time. One cold day he baptized ninety-seven persons and he did not seem tired. The name of D. P. Pike will ever occupy a unique and prominent place in the history of his adopted city, Newburyport. Once he came within one vote of being declared its mayor, and a ward heeler afterwards confessed to counting him out. He was a member of the school committee for years. The Elder was the leader of the Washingtonian movement in Newburyport, and many reformed men regard him as the instrument of their salvation. Every church in the city has members converted under his preaching. Charles Sumner's first speech in Newburyport was in Bro. Pike's church The great man had been refused a place to speak in and was about leaving when somebody said to him, "I guess you can get Pike's nigger meeting-house." Bro. Pike was an ardent Republican in politics from Fremont to Blaine, inclusive, and was honored with election as a member of Governor Gardner's council. Said a lawyer that failed to secure a pardon for his client, "That *minister* on the council I couldn't influence."

Elder Pike's literary style was peculiarly his own. Articles from his pen were easily recognizable before looking at the signature. He was fond of eliminating the verb and transposing subject and predicate.

In the palmy days of our brother, he was considered by many the foremost pulpit orator among the Christians. A conspicuous figure at the Quadrennial—of which he was president twelve years—camp-meetings, conferences, and other special occasions, he never disappointed when put forward, and seemed a very Saul among his brethren—head and shoulders above them all. So-called orthodox hearers, when our principles were less understood than now, were charmed with his biblical preaching and the power with which it was presented. "Why," rapturously exclaimed an orthodox sister, turning to a prominent sister of the Christian Church, at a great outdoor general meeting in New York state, at the close of the Elder's sermon on "What Think Ye of Christ," "why didn't you tell me the Christians believed in these things?"

In presenting the right hand of fellowship to candidates for the ministry or the church, and in giving a charge, D. P. Pike was specially gifted. His extemporaneous utterances on such occasions were classics. As with Whitefield, so with our friend, no written sermon can do him justice. That extraordinary voice and magnetic presence can not be written into a sermon. The Elder's face would at times shine, and his eyes flash with a light which seemed hardly of earth, and spiritualists have gone from his meetings declaring that a great soul from the spirit land had used the preacher as a medium.

Of the Elder's eccentricities much could be written, but there never was the faintest taint of mountebankism. Called to conduct the funeral exercises of a man found dead of delirium tremens in the back room of a saloon, Bro. Pike consented to go if the exercises should be held in front of the saloon. A throng gathered; the coroner's verdict was: "Died in the providence of God." "In the providence of God, nonsense!" said the Elder. Then, pointing to the rumseller, in a voice of thunder, came: "*You murdered him, sir!*" Once Bro. Pike stood before his congregation for several minutes in perfect silence, and then in startling tones he shouted, "Glory to God," and began a sermon of remarkable pathos and spirituality. A revival followed in which many scores found Christ. Being at Starkey Seminary attending trustee meeting of the Biblical School, Bro. Pike was asked to preach. Rev. O. P. Alderman expressed an earnest wish to hear the sermon, but was afraid of missing the train he must take. "I will see that you don't miss the train," said the Elder; "bring your valise to meeting." Deacon Cyrus Barber, then president of Starkey Seminary board of trustees, has told me Elder Pike read a short, flowery sermon to the great delight of all present, and then, taking out his watch, said, "Now, Bro. Alderman, you have thirty minutes to catch the train. Take your valise and *start!*" Bro. Alderman started. "Don't look at that clock," I have heard Bro. Pike say as some young folks manifested uneasiness during service, "it is ten minutes fast, and I'll preach as long as I please."

It seems scarcely possible that Daniel Prescott Pike has passed from time to eternity. Rich is the inheritance he leaves of a life full of noble activity. Farewell, my spiritual father, thou dost deserve the felicity of that paradisaical intermediate state thou hast so sweetly preached to thousands. Farewell, thou great soldier of Jesus, until the day we all come forth in the likeness of the blessed Savior. The calm sunset you have looked for in which you should behold the dream realized of a sufficiency of worldly goods for life's comforts, and the establishment in Newburyport, where you toiled nearly half a century, of a people's Christian Church, open alike to Caucasian, African, and Mongolian, rich and poor, cultured and uncultured—that calm sunset has given place to a sunrising, which ushers you into supernal joys and abiding happiness assured to the captains of the cross.

GEORGE E. MERRILL.

Emerson, N. Y., December 12, 1887.

QUADRENNIAL CONVENTION.

CHRISTMAS CALL.

I have sent out to all the ministers of the Christians and to the church clerks my call for a collection on Christmas, or the nearest Sunday thereto when it is practicable to take up the collection, for the purposes of the American Christian Convention. The sum needed by the Convention, the least sum needed, is $1,500. If the brethren desire that the secretary should devote his time exclusively to the Convention work, opening an office in some central city this year, the sum needed will be $2,700. The first collection taken for the Convention, with some assistance given by individuals by way of private gifts, has reached over $1,200. The sum asked for, as absolutely essential, was $1,100. The excess enabled the secretary to visit a number of conferences during the year; the treasury not being depleted by a meeting of the Executive Board, and also the secretary receiving assistance on his expenses from the Eel River Conference of $12 33, from the Winterset Church of $2 55, from Mrs Ogden of $5.00, and from Mr. McKinney (of Winterset) of $1.00.

J. J. SUMMERBELL, Sec'y A. C. C.

Milford, Hunterdon County, N. J., Dec. 15, 1887.

CONVENTION ORDERS ISSUED.

No.	Date. 1887.	In Favor Of	Am't.
1	Jan. 24,	Convention expenses	$ 66 21
2	Jan. 28,	Christian Biblical Institute	125 00
3	Feb 14,	Starkey Seminary	57 05
4	" "	Lincoln College, Kansas	54 48
5	" "	Franklinton School	60 42
6	" "	Antioch College	72 64
7	" "	Union Christian College	72 64
8	" "	Graham College	72 64
9	" "	Christian Biblical Institute	93 60
10	" "	Le Grand	12 85
11	M'rch 11,	Convention expenses	321 38
12	" 16,	Convention expenses	2 50
13	" "	Convention expenses	85
14	" 19,	Franklinton School	11 02
15	" "	Lincoln College, Kansas	16 53
16	" "	Starkey Seminary	16 53
17	" "	Antioch College	22 04
18	" "	Union Christian College	22 04
19	" "	Graham College	22 04
20	" "	Christian Biblical Institute	70 10
21	April 25,	Repayment of Missionary Department	400 00
22	May 12,	Christian Biblical Institute	30 87
23	" "	Franklinton School	23 28
24	" "	Lincoln College, Kansas	17 30
25	" "	Starkey Seminary	14 78
26	" "	Antioch College	23 07
27	" "	Union Christian College	23 07
28	" "	Graham Biblical Chair	23 07
29	Aug. 30,	Convention expenses	550 76
30	Oct. 10,	Franklinton School	158 05
31	" 26,	Home Missions	2,003 01
32	Dec. 3,	Veedersburg Mission	5 00
33	" 5.	Foreign Missions	833 00

J. J. SUMMERBELL, Sec'y A. C. C.

Milford, Hunterdon County, N J, Dec. 15, 1887.

Bishop Littlejohn, of Long Island, has received a special invitation to preach before the University of Cambridge, England. If he accepts, it will be his third sermon before the University.

THE FIELD.

MASSACHUSETTS.

Haverhill.—Elder E. Edmunds was chosen by the Boston Evangelical Ministers' Meeting a delegate to the Evangelical Convention, to be held in Washington, D. C, on December 7th and 8th. The Christian society in Boston have recently repaired their church at a cost of some $1,500, rendering it much more attractive, and now a pleasant house of worship. The Sunday-school and congregation have increased of late, and the weekly Gospel temperance meeting is still going on, doing its missionary work, and the late John B. Gough, who addressed that meeting in the beginning of his temperance career, on being written to just before his death, replied: "I should be highly pleased to speak to a people who have kept the temperance fires burning brightly for 40 years, and will gladly do so at my earliest convenience."—JOHN A. GOSS, December 13th.

Middleboro.—The church in Walpole, N. H., is still without a pastor. The brother whom they invited has not put in an appearance. So good a people should not be without a pastor.....Bro. Bruce is having good success in his new field of labor at Milbridge, Me. The Doctor is a strong man, and he is with a good people. His predecessor, Bro J. A. Hainer, is now pastor of the Christian Church in Portsmouth, where he is doing excellent work and giving good satisfaction.....Bro. O. J. Hancock, Saco, Maine, has been blessed with a glorious revival, forty or more having recently joined the church. .....Bro. Rhodes, of Manchester, N. H., is having good success. His influence in that city is excellent. The church gradually strengthens under his labors.....Bro. Goss, of Haverhill, Mass., is a good worker. A few days since, he gave the annual address before the Female Benevolent Society in that city. The meeting was held in the First Baptist Church. The address is published in the city papers. Bro. Goss does a good deal of work outside of his own parish. The calls are frequent.—H. M. EATON, December 14th.

NEW YORK.

Charleston Four Corners.—Having decided to close my labors with the Christian churches at Charleston Four Corners and Carlisle on the first of April next, I shall be at liberty to engage at that time in another field of labor. Any church desiring may address me as above.—T V. MOORE.

North Rush.—The Christian Church of this place wishes to give notice to all its members that on the afternoon of December 31st it will hold a regular fellowship meeting, and desires to hear from every one, either in person or by letter, what advancement they are making in the divine way.—JAMES S. FROST, Clerk.

Stanfordville.—Bro. Covey's meeting at Milan closed on Thursday night, December 8th. The interest continued to the last. Three new ones arose for prayers the last evening. Bro. McGlauflin and Sister Freeman, from the Biblical Institute, assisted him the last week. Over 30 hopeful conversions are counted as the result. While the Baptist Church at Bangall has been without a pastor students of the institute, members of the faculty, and Bro. R. O. Allen, who visited here, have been called on for supply, and have met a cordial hearing.—J. B. WESTON.

Portlandville.—Bro. David E. Packer, of Portlandville, was ordained to the work of the Gospel ministry at East Delhi, October 2, 1887, in the following order of exercises: Singing by the choir; invocation, Rev. D. M. Tuller, of Portlandville; Scripture lesson and sermon, Rev. R. G. Fenton, of Otego; ordaining prayer, Rev. S. F. Dexter, of East Delhi; charge to candidate and hand of fellowship, D. M. Tuller; benediction by the candidate. Bro. Packer has been laboring with the East Delhi Church since last spring, and is doing a good work. May pastor and people so labor and God's blessing so rest upon them that their efforts may be crowned with abundant success and scores be born into the everlasting kingdom of God's dear Son.—D. M. TULLER.

Milan.—We have been holding special meetings in the Milan Christian Church, and the spirit of the Lord has brooded over us. During the 19 meetings held 31 came to Jesus, besides three who were reclaimed. The good work did not end with the meetings, and last Sunday two or three more were added to the above numbers. We are encouraged to work on and gather more sheaves for the Master. We have been assisted by Bro. John McCalman, pastor of the Schultzville Church, and students from the Biblical School at Stanfordville, especially Bro. Charles McGlauflin and Sister Freeman. Also Dr. Weston and Prof. Morrill came over and each preached one sermon. I can say in behalf of the church that we feel greatly indebted to all who have so willingly given us help, and will here tender them our heartiest thanks, wishing them great success in preaching the glad tidings.—A. C. COVEY, December 13th.

Orangeport.—Mrs. Mary Proper, one of the oldest, if not *the* oldest, lady in the town of Royalton, died at her home on Griswold Street, December 2d, aged 90 years

and 7 months. She has lived in this town 74 years—71 of these on the same farm where she died. She was a faithful Christian woman, and during her 40 years of widowhood kept up family prayer. Funeral services in the Free Baptist Church on Sunday, December 4th; sermon by D. W. Moore.....The West Shelby Sunday-school will have Christmas exercises and a Christmas tree in the church on the evening of the 24th, and a Christmas sermon by the pastor on the 25th inst. .....Rev. I. C. Tryon, of Morganville, and Rev. John Clark, of Clarendon, exchanged pulpits November 20th, and the writer exchanged with Bro. Clark last Sunday, December 11th. We were pleased to learn that Bro. Clark was well received and doing much good at Clarendon, and that Bro. Vreeland had left so many warm friends behind him in that church and vicinity.....We found Elder S. Salsbury confined to his room and very prostrate with heart disease. At times he suffers much for breath, and is very nervous. He is in a very critical condition, and probably near his end on earth.....The brethren at Orangeport are praying for and looking forward with interest to the coming of their new pastor, Bro. C. Mendenhall.....Rev. Warren Vreeland is doing an excellent work at North Pembroke. They are already raising money to repair their meeting-house at that place next summer. Bro. V. expects to hold extra meetings in January, assisted by Rev. W. Weeks, of Dayton, Ohio.....Miss Addie Moore writes from Franklinton, N. C., that new students are constantly coming in to the mission school at that place.....We understand that Rev. S. Helfinstine will remain with the Parma Church another year from April 1st next...Miss Cora Remington, of West Shelby (Elder Childs' oldest granddaughter), has been confined to the house for about two years with spinal difficulty. She is a very estimable Christian young lady, and has the sympathy of her many friends. .....We have just come from the bed-side of Elder S. Salsbury, of Clarendon, N. Y., and to all human appearances he is near his earthly end, and may have passed away before these lines are seen in print. Heart disease is the difficulty.—D. W. Moore, December 12th.

PENNSYLVANIA.

Chaneysville.—We have just closed a meeting at Mt. Zion Church, three miles from the village named above, which resulted in six conversions and nine additions to the church. Bros. A. R. and W. C. Garland, and the writer, did the preaching, and the membership of the church came up to "the help of the Lord" with more than their wonted zeal. Also, Bro. Collins, from Mt. Hope, and Bro. Troutman, from Prosperity, rendered valuable assistance. This church has been steadily prospering for the last decade, and has not been affected by the faction that has destroyed others. It also has in its fellowship several talented young men, whose zeal and spotless lives give promise of usefulness in the Christian ministry in the near future The heart of the writer was made doubly glad by the youngest three of his children casting in their lot with the people of God. Our location was such that we had to change it for church privileges among our own people, or the children must unite with sectarians. To one who has labored and sacrificed 46 years to build up the Christian cause, to see the wolf scatter the sheep and sectarians catch his own children, is by no means a pleasant experience. Now that the mother is in heaven her prayers are answered, and the children are on the way. The Lord be praised..... I have been assisting the pastor of the M. E. Church in this village, and they are having a good meeting. Several have professed conversion, and there are still others seeking Christ. The winter has been favorable so far for protracted work, but the trouble of moving and fitting up a new home has prevented much active work on my part. Others are busy, however, in the field, and God is reviving his work.—B. A Cooper, December 9th.

VIRGINIA.

Carrsville—Graham College, N. C., has among its pupils two Jews, and they are said to be very smart..... December is the month for collections for the superannuated fund in the Eastern Virginia Christian Conference. .....Rev. D. F. Jones has a very encouraging letter in the *Sun* of December 1st, which will appear in the Herald. His Japan church is a remarkable one, numbering seven members, one a minister, one a teacher, and one a physician—all natives of Japan. He held a most pleasant and interesting communion service recently.....The beloved wife of our aged brother, Rev. S. S. Barrett, of Berkley, Va, who has suffered greatly during the past year of cancer, has greatly improved in health.....Rev. H. W. Elder, of Alabama, is greatly pleased with Graham College, and his purposes are, the Lord willing, to go through the full course and graduate, and then return fully equipped for the Gospel work.....The little book written and published by Rev. J. P. Barrett, entitled, "Facing the Truth," meets with opposition and misrepresentation near the Milfield Baptist Church, Southampton County. Its enemies report that the author is trying to stop its circulation by collecting those books already sold. Instead of this, none who have bought the book are willing to return it. Many would not return it for five or ten times its cost, could not another be obtained, and the book is in demand almost everywhere in Virginia and North Carolina. I have heard many inquiries for it, and orders continue to go in for it. Bro. Barrett will have to publish another edition, and, perhaps, edition after edition. He has had quite a correspondence with Rev. H. N. Quisenbery, pastor of the Milfield Baptist Church, which he proposes to publish in the *Sun*. He says "it will be interesting, you may depend on that," and asks his readers to "be sure to look out for it and read it."....This writer would like to correspond with some brother in New York or New England who would like to exchange some nice apples for peanuts.—R. H. Holland.

WEST VIRGINIA.

Layhigh.—On November 26th Bro. A. G. B. Powers, together with the writer, went to what is known as Frosty Hollow and held a meeting some 10 days, which resulted in a general revival of religion. Eight persons were happily converted to the Lord, backsliders reclaimed, a number of renewals, and we organized a class of 25 members. To God be the praise. Our next appointment is at Flanigan Hill, where we trust the Lord will bless the work to the saving of many souls.—Charles Middleton, December 7th.

INDIANA.

Lebanon.—The Christian Church at Mt. Zion, two miles west of Lebanon, Boone County, will be dedicated to God and his Son Jesus Christ the first Sunday in January. Dedicatory sermon by the writer. Come one, come all.—P. J. Baker.

Hillsboro—We are here in a meeting of days, assisted by the able J A. Parr, of Sumner, Illinois. It is the worst time I ever undertook to hold a meeting; the nights are rainy, heavy fogs, and dark as ink. The roads are all but impassable, and yet Elder Parr has large congregations and a splendid interest. Last night a large house assembled in the rain and one united with the church, and more will follow if the weather will let the people come. We are just commenced.—J. T. Phillips, December 12th.

Marion.—The ladies of the Christian Church here have just had a church fair in the vestry of the church, and it has been financially, socially, and influentially the most successful work ever accomplished in this town in its line. The receipts amount to $280. This will make some $700 or $800 the ladies have in bank for the furnishing of the church next spring, after it has been thoroughly repaired. The intention is to begin early in the spring to repair the house. No church in the land has a more earnest, devoted, thorough-going band of workers than this one has. One beauty of the fair, of which I have spoken, was the smoothness and good grace with which everything moved on. There was not a single discordant note. Blessed is the church that has such a faithful, reliable body of women in it as this has. The congregations are good. The Sunday-school is large, and increasing all the time.—Observer, December 9th.

MICHIGAN.

Maple Rapids.—We are packing up preparatory to moving to Orangeport, N. Y. Leave here December 27th or 28th. Correspondents looking toward Maple Rapids for a pastorate, please address Isaac Hewitt, Maple Rapids, Michigan. A good field is open here.—C. Mendenhall.

Belding.—On Sunday, December 11th, the new M. E Church in this village was dedicated. It cost $1,965 00 finished and furnished. On the day of dedication they lacked $935 00 to clear it from debt, and after a long, hard struggle the amount was raised in pledges and cash, and late in the evening the dedicatory service was performed. As an indication of good feeling it should be stated that the Christian Church services were given up for the day, the pastor and many of the society attending at the new church. The writer had parts assigned him in the programme, and about $120.00 of the pledges came from attendants at his church. Rev. Dr Potts, of Detroit, editor of the *Christian Advocate*, preached both morning and evening, and the presiding elder, A. P. Moore, managed with great skill the work of removing the indebtedness. Truly, our Methodist friends have the art of begging reduced to a science.....On Saturday evening, December 10th, William Unger and Mrs. Margaret Driese, both of Belding, were married by the writer at the residence of the bride.....The ladies of our Church Improvement Society are steadily at work and will, we think, have their pledge redeemed and the last dollar of the cost of repairs and decorations of our church edifice paid for before the spring birds come. But now a new organ is needed, and also a table, chairs, and lamps for our newly arranged prayer and conference room. So, the calls for money continue, and we see yet "much work ahead." But without work a church will die of stagnation, and no church can live without money. Therefore, if we would succeed we must both work and give.—D. E Millard, December 13th.

ILLINOIS.

Danville.—The meeting at Hope was a grand success in reviving and renewing the membership, and disposing of elements that were very great hindrances to the success of the church. In fact, they are in a glorious condition spiritually, and brotherly love prevails, and notwithstanding the prophecies of croakers Bros. Harris and Snyder make a strong team, and their labors jointly are very effective and attractive.....Our report last week should have read Mt. Olive instead of Mt. Zion..... The Urbana Mission is making great and successful preparations for a Christmas tree, and as they are very zealous and determined, and command the respect of the better class of the city, no doubt, with the unceasing and untiring efforts of Bro. Harris and wife, success will attend their efforts. Mt. Olive is also preparing for a Christmas tree, and as they have an abundance of material no doubt their exercises will be attractive and profitable.....Notwithstanding the muddy roads and bad weather, last Sunday we were greeted by large congregations at Union Chapel. We expect to begin our protracted effort there, assisted by Bro. Swisher, on Monday after next first Sunday. We begin at Poage next first Sunday, with Bro. D. W. Elder at the helm until we get there. Bro. D. W. Elder is anxious to work for the Master, and would gladly respond to calls from any that desire the services of a minister.....We visited Sister Marble yesterday, and found her very sick and all hopes of her recovery abandoned, yet sweetly assured of a home with Jesus. Yes, a home in heaven—what a happy thought!.....The churches of this city held a mass meeting last Sunday evening in the grand opera-house, to agitate the observance of the Lord's day, and the enforcing of the laws relative thereto. Our State Attorney and Judge of the Court made the grandest speeches of their lives (which is saying a great deal), showing the great necessity therefor, and while we have the largest and best kingdom on earth, we are allowing ourselves to become Europeanized instead of Americanizing the great flood of foreign immigrants; and while, if England, Germany, France, and Italy were welded together they could be set down three times between the Hudson River and the Rocky Mountains, and then plenty of room for more, yet they bring with them their Sundays and habits, and are trampling under foot our Christian rest-day, and ignoring our laws; hence the great necessity of them leaving behind their European habits and being Americanized. We hope the day is not far distant when every business will be compelled to observe the Sabbath of the Puritans, and all houses be closed on that day.....The address of Bro. Smutz is Fresno City, Cal.....Bro. Harris reports a grand time at Olive last Sunday, and that they made arrangements for a Christmas collection next time.....Will Elder James Masters, of Kansas, please give us his address or write us?.....Our sick daughter is convalescent..... We would like to hear from the Milmine correspondent.—G. W. Draper, December 15th.

WISCONSIN.

The first quarterly session of the Richland Union Christian Conference will convene with the Plum Valley Church Friday evening, December 23d, and continue over Sunday. A cordial invitation is extended to all to attend.—J. H. McNees, Sec'y.

KANSAS.

Hatfield.—This being a very new country, the good work progresses slowly. I have held meetings a number of nights at this place, and next week we expect to hold meetings every night at Knauston, five miles away. The people admire the liberal principles set forth. This is the seed-sowing time. We trust there will be an abundant harvest in the near future if the Lord sees fit to bless our labors. I have four preaching places, but to provide for my family I have to labor all the week and can not hold as many meetings as I hope to hold by and by. Pray for us.—Albert Godley, December 14th.

Madison.—Elder Overturf is now engaged in a protracted meeting at Mt. Pleasant (Coffey County), assisted by Elder E. Roberds. We hope they may report many souls born into the kingdom of Christ at the close of the effort.....Elder A D. Kellison supplied at Madison last Sunday at 11 o'clock, on account of the ill health of the pastor. He is always ready to do all he can for the cause, and is one of our best counselors. May God bless our old veterans.....Sister Sipes, of the M. E. Church, living seven miles west of Madison, died of dropsy last last Saturday, and was buried at the Line Cemetery on Monday. Elder Miller has become so endeared to the family (being their neighbor for several years) that he is requested to preach the funeral sermon next Sunday at his regular appointment at the new organization, eight miles west of Madison.....We are sorry to say that Bro. Henry Kalb is in a very critical condition with dropsy and lung disease. Bro. Kalb is one of the charter-members of the church at White Hall, and also one of its first deacons. He has been faithful thus far, and we trust he may soon be restored to health again..... The church at White Hall expects to have their meeting protracted from next Sunday.—J. S. Masters, December 14th.

"DON'T KNOW!"

A. Bro. B., what do you not know?

B. Bro. Jonathan says the Bible is his rule of faith and practice. This is not satisfactory.

A. Why is it not?

B. I am astonished that you should ask such a question. Do not all Protestant denominations profess to take the Bible, and all think they find their faith in that Book?

A. One thing at a time. You believe Jonathan is a Christian?

B. I have no doubt of it.

A. By what rule do you satisfy yourself that Bro. Jonathan is a Christian?

B. By what rule? By the words of Jesus—"Keep my commandments." Jonathan has been baptized and bears the fruits of a Christian.

A. Do you know how Jonathan came to be baptized and to bear the fruits of the Spirit? Did he ever tell you?

B. Yes; I heard Jonathan say he read the Bible, and it plainly said, "Ye must be born again."

A. Now, Bro. B., please be explicit. Do you believe Jonathan found all this in the Bible?

B. I do, most emphatically.

A. Then you have no doubt that, by the Bible, Jonathan has been made wise unto salvation?

B. Have not the least doubt.

A. If Jonathan is a Christian by the Bible, is not the Bible all the book a man needs to have to be a Christian? That is, the Bible carefully obeyed, leads man to God and fits him for the world to come. Now, Bro. B., I find that you do know that the Bible obeyed makes Christian character and fits for eternal life; will you please tell me what you do not know by the Bible?

B. Bro. A., I'll tell you. Jonathan does not know where he belongs. He says he is not exactly a Baptist nor of any other sect. Just here is where the Bible breaks down. We ought to have some distinct declaration—it would be so nice to put in the hands of all our people! I think every man ought to know to what sect he belongs.

A. Bro. B., Jonathan is not alone in this. Paul and Peter and John, and I know not how many, were in as indefinite a realm as Jonathan. Have an idea that even Jesus was among the number. Jesus was satisfied to be a Christian.

B. Bro. A., you appear to be putting things in a new light.

A. Bro. B., let me tell you that your idea of the Bible is a phrase Protestants have borrowed or stolen from the mother of harlots and mother of abominations; and when Protestants revise their dictionary and glossaries, you and all of us will be surprised at the shrinkage; and the Word of the Lord will shine as a great light in a dark world. All any man needs to know is that he is a son of God. He need not to know any sect!

O. J. WAIT.

MUSINGS.

A grain of wheat germinating in the ground, springing up as a plant and producing fruit, twenty or thirty-fold, is a wonder that would excite admiration and surprise were it not so common. Much more would a whole field sown with such kernels and yielding several bushels of such grain be a cause for wonder were it not for the same reason. How much greater would the wonder be if one's mind could comprehend in one view all the wheat fields of the whole world with their teeming yield for the supply of human wants!

Or take a fruit seed, an apple for example: If the phenomena were new, how strange would be the history from the germination of the little black seed, till the tree, with branches spreading wide, hung laden with luscious fruit. And then to watch this tree for half a century, or more, year by year, repeating its constant offerings to its keeper's hand.

Consider now the whole round globe contributing its rich supply of food to meet the wants of its 1,400,000,000 of human beings, besides provision for fishes, reptiles, insects, birds, and animals, and this continually, year after year, during ages, centuries, and millenniums of the past, with its forces yet unimpaired and good for as many ages yet to come. How wonderful such facts! And then remember that not earth alone, but the elements above and the sun in the celestial distances co-operate with the soil of our globe to make such bounteous provision for animate creatures inhabiting the earth, air, and seas.

The preparatory process by which all this was made possible, dates backward through geologic ages, while from its original homogeneous gaseous condition the substance of which worlds were made was going through the process of evolution from one stage to another, till human life became an actual fact, and the crowning one of all that had preceded.

Observe, too, how human agency is made to fit in with and to supplement the forces of nature, so that by tillage and exchange of products, all the world is supplied and each section of it receives by exchange what it lacks, and what other sections produce in excessive abundance.

Human government comes in as a factor in the great plan, making labor secure of reaping its own reward, thus stimulating skill and enterprise. The benefits of civilization are clearly manifest by means of which men are raised to a higher plane of intelligence, character, and efficiency than they could ever have otherwise attained.

The year now closing has been one of unusual prosperity in all that pertains to the physical, social, and moral welfare of mankind. Harvests have been abundant, business has been remunerative, general health has prevailed, and peace has been universal throughout the civilized world.

Do all these wonderful things come to us by chance, or are they gifts from God? Gifts, through second causes largely, yet not less his gifts, because by his power and arrangement alone are they possible.

Ought we not then to receive the fruits of the earth as the gifts of God, just as really as if they came to us like the manna to Israel in the wilderness?

We may therefore receive these gifts with joy, not only because of the physical comfort they afford, but because they are gifts from our heavenly Father's hand, and symbols of his love. In view of this love we may cherish profound gratitude to him, the source whence all our blessings flow. These testimonies of nature concerning God may strengthen our religious faith, since he who made the worlds has thus projected himself into the every-day life of his creatures. We may learn also to value more highly any direct revelation of himself which God may have seen fit to make to his human children, and to rejoice in the fact that Jesus the Christ is our Immanuel, that is, God with us. Should we not, moreover, use the blessings of God's hands with love toward his children, our fellow-creatures?

B. S. BATCHELOR.

"THE HISTORIC EPISCOPATE AND APOSTOLIC SUCCESSION."

The above heading formed one of the topics of discussion at the Episcopal Church Congress recently held in Louisville, Ky. The discussion of the questions this topic raised called out a variety of views, some of which were not entirely in harmony with the doctrine of "apostolic succession." The Rev. W. B. Mackey, of Pittsburg, in his paper which was the second one read, says, "The theory of the historic episcopate was a most important one, and is the great block in the way of that unity which all so much desire. The idea of supernatural power being conferred upon one man is a mere romance." (I suppose he means the Pope). "We were once taught to believe this, but have rubbed the cobwebs out of our eyes. While government itself is divine, no particular form is divine. That form is divine which best accomplishes the true ends of government. This is true of churches; and it is not a question of which is the oldest, but which best performs the work to be done for God." This is most assuredly advance ground for an Episcopal clergyman to openly occupy. It is, all the same, a sound principle, and will win its way to final triumph. The question is not, What church is the oldest or the most numerous or sets up "apostolic succession" as one of its cardinal virtues entitling it to prominence, or has the oldest creed sanctioned by councils, popes, cardinals, bishops, and priests, or has the most gorgeous and imposing ritual? but, What church or people "best performs" the divine work of leading men from the darkness and bondage of sin into the light and freedom of right living, and which best diffuses into human hearts that sweet and all-conquering love and good will of our Father in heaven, as they shine forth in the words and life of the Messiah? And what part do the pope's tiara, the cardinal's scarlet hat, the bishop's miter, and the monk's cowl play in this Christian work? They are no more in the eyes of Him who measures worth not by any human rule, and who estimates values not by man's wisdom, but by that Divine rule which determines worth and value by the results, than the dust in the balance.

A. L. MCKINNEY.

Troy, Ohio.

DR. McWHINNEY AT BELDING.

Noble work for Christ and humanity can not be too highly commended, and hence it affords the writer great pleasure to say that all denominations of Christians in this village agree that the work of Bro. McWhinney since he came here two weeks ago has been of incalculable value to the cause of Christianity in this place.

AT THE MICHIGAN CHRISTIAN CONFERENCE.

During its recent session, his presence was a power. So was that of Bros. Harrod, Summerbell, and others. But the visit of the brother whose name heads this article is that which claims our attention now. On the conference floor his remarks and suggestions were always timely and helpful. Upon matters of practical importance he was frequently called out, and never failed to express his views with clearness and in a dignified, courteous, and forceful manner. All were glad to count him as "one of us," and the cordial brotherly feeling expressed for him as conference closed and the parting hour came, will remain with our brother while life shall last or till renewed on "the bright eternal shore." Since conference adjourned he has given to the people eight admirable

SERMONS AND A LECTURE.

These were delivered before intelligent audiences who fully appreciated their great worth. The interest increased steadily from first to last, and the impression made will be lasting for good. The Doctor's public addresses have created a demand for

HIS BOOKS.

Several copies of "Reason and Revelation" and "Heavenly Recognition" have passed into the hands of our best citizens, and are receiving, as they will from all thoughtful people who read them, words of just commendation. These books should be in every "Christian" family. They are having a wide circulation, and such will be the case no doubt with his new publication or

TRACT ON CHRISTIAN UNION.

For the writer learns with pleasure that at the suggestion and by request of the Hon. F. A. Palmer, of New York, the articles written and published by Dr. McWhinney on the subject named will soon be gathered into tract form and printed for general circulation. The more clearly the Doctor's articles are understood, the better are they appreciated, and the more readily are they indorsed. His fealty to the denomination of which he has been a member for more than forty years, and for which he has done so much, can not be justly doubted. But, while loving the principles of the "Christians" above all others, he would have charity for those who differ, and would seek to effect union *not* by any forced methods, but by fraternal association and the cultivation of love. Till all who have fellowship with Jesus can come into the "unity of the Spirit and the bonds of peace," let denominations remain as they are. But let love abound and the spirit of friendly association grow, and in the "good time coming" there will be but "one church and one fold." Yes, let us have the tract.

D. E. MILLARD.

Belding, Mich., December 5, 1887.

DO NOT MIX THINGS.

Because a brother objects to close communion or closed churches and, of course, to be logical, a closed heaven, to all who die without perfect baptism, he is not to be abused as opposing the commission commanding baptism. The first, to close heaven against the unbaptized, is man's commandment; the second, be baptized, is God's commandment. Also, the question of mode is a question of learning, opinion, and opportunity; but the question of being lords over God's heritage—rejecting Christ in the person of his disciple—is a question, authority for which it is not wrong to require credentials. Jesus tells us to (*bap*, dip) baptize, but he does not tell us to reject the convert who is not baptized. Do not mix things. Let us be good.

N. SUMMERBELL.

SAINTS.

"To all that be in Rome, beloved of God, called to be saints." This is the way the apostle addresses his letter to the Christians at Rome. I have wondered if they were different from other people. Some might think they had wings, because the apostle says they were called to be saints. But how should it happen that all this class who had wings should be in the city of Rome? On searching the Epistles which Paul wrote, I find the chief part of them addressed to "saints." So it would seem that there were saints everywhere in those days. Every member in the church at Rome was called to be a saint. Corinth was a very wicked city and full of idolatry. But there was a church there which the apostle calls the church of God. He addresses these as "sanctified in Christ Jesus, called to be saints." Sanctified saints! If you had belonged to the church at Corinth would you have been one of these that were sanctified and called to be saints, or have you found out some other way to be a Christian? Is there any way to be a Christian without being a saint? The Scriptures do not recognize any other class as composing the people of God. If you are among those who claim to be followers of Christ, then you are "called to be a saint." What is a saint? It is a man or woman with just such passions and temptations as all the sons of Adam are subject to. Does a saint have passions or temptations? Oh, yes, both, while in the flesh. In what way then does he differ from other people? He differs from other people in this: Other people love sin and serve self; the saint loves God and prays to be delivered from sin. If you are any less than this, you are not a "saint," and not a Christian. If you are not willing to stand among the saints here and draw the reproach of the world, do not claim a place with them when Jesus comes to gather his own. W. O. C.

NOTES OF TRAVEL.

Bro. Jones,—A long-cherished desire to visit the South made it very easy for us to yield to an urgent request of our eldest son, a practicing physician of this place, and whom we had not seen in over eleven years, to spend the winter with him. Mrs. Fowler's impaired health and the treatment she needed, which we felt could best be obtained here, had its full share in this decision. So we arranged our matters as best we could, gave up our charge at Eddystone, took our leave of loved ones here and at Oshawa, and for two weeks have been residents of this most ancient town in the United States, and dwellers in this "sunny land of fruits and flowers."

Our journey here was rather a hurried one, so we saw but little of the country and places through which we passed. An hour's stop at Washington gave us a chance to see its general appearance, and to take in the beauty of its main street—Pennsylvania Avenue—at one end of which stands the Capitol building, and at the other the President's mansion. We reserved sight-seeing, by the way, for our return next spring.

From Washington to Jacksonville we took what is known as the "Coast Line Road," which hits or passes through the cities of Alexandria, Fredericksburg, Richmond, Petersburg, Wilmington, Charleston, and Savannah. As we passed these historic places the reminiscences of the late war rose before us, and we felt an almost irrepressible desire to linger at each place, that we might more fully take in the scenes there transacted. Especially was this the case as we passed Fredericksburg, the scene of such a sanguinary conflict, where many of Michigan's sons fell; Richmond, around which so long hung the fate of the rebellion, and Charleston, the nest of secession, and sight of the recent earthquake. But time and money forbade. The country was the most barren and forbidding of any I ever passed through. Stretches of mile after mile, up into the hundreds, of pine barrens, with an occasional deserted hut or whitewashed house; a strolling, poor, little long-horned and long-haired cow or motherless calf, or slow-moving, vacant-staring colored people, on barren patches of cleared land, as if they were all there was or ever had been. A man who got on the train at one *ville* and off at another, told me that ten thousand acres of land there had been sold for $5,000, and a large quantity at twenty-five cents an acre, and it seemed to me like a hard bargain. But this they tell me is no specimen of the states through which we passed, being a border of barren, sandy land, from the sea-coast back from thirty to fifty miles, after which all is changed for the better.

We reached here in a little over two days after boarding the train at Toronto. We were joyfully welcomed by our children and grandchildren, and were happy to learn that the crisis in the sickness that had hurried us through had been passed, and that hope and health were reviving.

This is a most ancient town, founded by a Spaniard—Pedro Menendez de Aviles—who took possession of the place in the name of Philip II., King of Spain, on September 8, 1565. Its streets are very narrow, from seven to twenty feet, architecture, some of it ancient, and its inhabitants equally divided between whites and blacks, numbering in all about 7 000 souls. Most all nationalities are represented here, and religious factions are numerous, but I have met little of religious intolerance. The Young Men's Christian Association and the Woman's Christian Temperance Union do much to lift the people from religious prejudice to the higher plane of a better spirit. I have met none of my own particular religious type; have heard of one, but not feeling usually well have made no attempt to find him.

Several counties in this state have gone prohibition, and there is talk of testing it here. Heavy capitalists from New York City came in here a few years since, and have invested over a million dollars in an extensive hotel, which is to be opened next month, with a county license to sell intoxicants. The people take a great interest in church matters, which will doubtless weaken the purpose of many to overthrow the liquor traffic. What a difference in shallow expediency, which only regards the pleasures of the present, and the *unchanging, everlasting right*, which regards every interest in all time to come!

If there are any brethren or churches anywhere in this section of country to whom I could render particular service during my sojourn here, I would be glad to learn of them and pay them a visit. Please notice that my address, until further notice is served, is St. Augustine, Florida. S. M. Fowler.

December 9th.

THE TEACHERS' MEETING.

The teachers' meeting is oftener heard of in Sunday-school convention speeches than in actual meetings held and work done. All Sunday-school workers approve of teachers' meetings theoretically, while practically comparatively few are held, or held for any considerable length of time. There usually are difficulties in the way, but with a due appreciation of the importance of the work and a persevering determination, these difficulties may be overcome. In this respect the Eaton (Ohio) Sunday-school is a noble exception to the general rule—of failure. Their teachers' meetings are a fixture. They have been maintained—with only a few exceptions—for a number of years, and are one of the most interesting and enjoyable meetings connected with the church. These meetings are held regularly on a week-day evening, at the homes of the teachers. They are led sometimes by the pastor, but usually by the superintendent and teachers in course. The exercises are varied. They are usually opened and closed with a short prayer; sometimes singing; the lesson is usually studied or reviewed; illustrations given; applications to various classes brought out; interest of the school talked over; and sometimes a five-minute paper, the subject having been previously given, is read.

BENEFITS OF THE TEACHERS' MEETING.

1. It enables the pastor and superintendent to get acquainted with the teachers, and the teachers to get acquainted with one another.

2. Out of this acquaintance there grows a warmer fellowship and sympathy with each other as fellow-workers, and burden and cross-bearers for Christ.

3. In the mutual study and interchange of thought there is a giving and receiving of ideas that enables each to get a better understanding of the lesson.

4. It secures a greater uniformity of work; enables the pastor and superintendent to know something of what is being taught—the character and quality of the work being done.

5. It gives a better chance to detect and correct errors, and propose and perfect plans for improvement in the Sunday-school.

SUGGESTIONS.

In many places the teachers' meetings might most profitably be held in the church, on Sabbath afternoon, and might be made to take, somewhat, the form of a normal class, in which, in addition to the exercises and benefits, as hinted above, the Bible might be studied, historically, biographically, doctrinally, topically, or in course, thus training teachers; good teachers being the crying demand of nearly all Sunday-schools.

J. G. Bishop.

A FALSE GOD.

In a certain heathen temple was a false god set up against the wall on one side of the room, and right opposite was a large peer glass that reflected the image of the false god. The entrance, the door, the false god, and the peer glass formed a triangle. When a man entered the door he saw himself reflected from the glass, and as he advanced his own image faded away and that of the false god began to appear, and when he reached a certain point his own image had entirely disappeared and that of the false god was fully reflected before him. Now, it is possible that the great apostle had reference to this heathen temple with its false god when he said, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." A. L. Ferguson.

P. S. Four years ago last August we had the pleasure of hearing our dear brother, Rev. C. J. Jones, deliver one of his grand sermons in eastern Indiana, and the above incident was given us in that discourse. I have not tried to give it *verbatim* as it was then delivered, but the sense or meaning is unchanged.

A. L. F.

A MILLION IN VALUE.

Since the addition of Miss Catherine Wolfe's bequest, the paintings on the walls in the Museum of Art, in Central Park, have swelled in value to at least a million of dollars. All visitors to the city who can possibly do so should endeavor to devote a few hours at least to the very interesting exhibit, not only of the paintings, but also the many other objects of value and rarity. For instance, one case of gold and silver coins of great antiquity, dating back for from one hundred to eleven hundred years before the advent of our Savior on earth, and many other articles of great antiquity; while right in view from the Museum windows stands the famous obelisk so skillfully handled by Henry A. Goringe, from whose lips it was my good fortune to hear described the difficulties so successfully overcome in handling a shaft weighing nearly 220 tons and 69 feet in height, constructed before the days of Moses and Aaron. Mr. Goringe remarked that the ancients must have had machinery unknown to us, to have constructed and transported such heavy weights, the nearest quarry being about 600 miles away.

J. E. Brush.

REV. D. P. PIKE.

The death of Bro. D. P. Pike, of Newburyport, Mass., takes from earthly service one who was my early and steadfast friend. During the first four or five years of my public life I was almost constantly personally associated with him. He was a good man and true, a strong and earnest preacher, and many souls were led to Christ through his influence. He is said to have baptized over eleven hundred persons. A visit of a few hours with him last summer was a pleasure long to be remembered. J. B. Weston.

SPIRITS IN PRISON.

I. Peter 3: 19, 20.

Prison is not from hades or gehenna, but from a word quite common in the New Testament. Spirits while the ark was building.

Jesus went, not in person, but "by the spirit by which he was raised from the dead." This spirit preached through Noah, "a preacher of righteousness." Noah was in his flesh, and so were the spirits.

O. J. Wait.

Rheumatism is caused by lactic acid in the blood, which Hood's Sarsaparilla neutralizes, and thus cures rheumatism.

Herald of Gospel Liberty.

C. J. JONES, - *Editor Herald of Gospel Liberty.*
J. P. WATSON, *Editor Sunday School Literature And Associate Editor of Herald.*
MILLS HARROD, - - *Publishing Agent.*

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Important matter will always be found in the Publisher's Department.

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All Pastors are authorized agents for the Herald. Terms, $2.00 per year, postpaid, cash in advance.

All correspondence and communications for the Sunday School Literature should be addressed to Rev. J. P. Watson, Editor.

All correspondence and communications for the Herald of Gospel Liberty should be addressed to Rev. C. J. Jones, Editor.

All business letters, drafts, post-office money orders, and all matter pertaining to the business interests of the Publishing House should be addressed to Rev. Mills Harrod, Agent.

—A merry, merry Christmas to all our readers!

—The address of Rev. Albert Godley is changed to Hatfield, Finney County, Kansas.

—Dear brethren, can we not, every one of us, make a special effort in the interest of our literature, and between this and the first of January, 1888, send in a large number of new subscribers and renewals for the HERALD? By the grace of God let us make a determined effort in every church in the land.

—The Year Book for 1888 is now ready. The orders sent in will be filled at once. Last year we were not able to supply the demand; the entire edition was exhausted before all the orders were filled. Send in your orders promptly, brethren, and secure for yourselves and for your churches these beautiful and useful Year Books. See publisher's notice.

—Indirectly we hear of the serious illness of Bro. Samuel Salsbury. We pray for our dear brother, with whom we have spent many happy and profitable hours. The Church is losing by death some of its most accomplished and efficient ministers. Let us hope that Bro. Salsbury may be restored and spared to us, his family, and the Church for many years.

—The fall term of Antioch College will close the 20th inst. Students are matriculating for the winter term before the close of the fall, in a way to indicate an increase in numbers. Notwithstanding the alleged forgeries of the late Charles A. Kebler, by which it was feared the endowment fund was seriously impaired, we see no signs of wavering in the ranks at Antioch. President Long says, "If you see any one falling back, command him to face the other way immediately."

—Rev. H. Y. Rush, for nine years the honored pastor of the Franklin (Ohio) Christian Church, has resigned his charge. Beloved by the church he has served so long and so well, he feels impelled to this change in consideration of his health. He does not cease preaching, but needs rest and freedom from the care of a pastorate for a season. It is possible that later on the services of Bro. Rush may be secured in special meetings. We trust that God may direct the church in the wise selection of a successor to Bro. Rush as pastor of the church at Franklin, Ohio.

CREED TROUBLES.

From published reports we learn that in the city of Constantinople at the present time the missionaries of the various religious organizations are engaged in an unseemly struggle among themselves. To secure precedence and a leading influence in the thought of the people of Constantinople, these ministers of the Gospel are contending with each other. Ministers of the Greek, of the Roman Catholic, of the American Board, of the Baptist Publication Society, of the Disciple or Campbellite as it is called, and of the Mormon organizations are contending with themselves each to advance his own theories, establish his own creed, and win the largest number of converts. What a disgraceful spectacle! And yet this legitimate result of a popular denominationalism, this confusion of tongues, this modern Babel, is inaugurated and perpetuated with more or less intensity in all the mission fields. What kind of an idea of the Christian religion can the unchristian populace of that great city obtain from this strife in the interest of conflicting creeds? Is it not a fact that the more intelligent among the heathen have said repeatedly to these contending ministers of various denominations, "Go home to your own country until you can agree on one Gospel? If you have truth we want it, but we do not want your quarrels and divisions."

At the various missionary anniversaries, as held in the churches, denominational professors are disposed to mourn over the little progress the missionaries have made in their attempts to win the heathen. But is it not an indisputable fact that in the divisions and strifes of denominationalism we may find one, and perhaps *the* great cause of the failure of the churches at home and in the missionary field? Never can we succeed as we should, until we have purged ourselves from the last vestige of selfish pride, sectarian bigotry, and unholy rivalry in the Church of the living God; never until the squandered millions of treasure worse than wasted annually in propagating and perpetuating these sinful divisions among brethren are turned into the legitimate channels of Christian work. Until that brighter day shall dawn, and the Church of Jesus Christ shall arise to an essential and undisturbed oneness in themselves, in Christ, and in God, we shall have these disgraceful scenes repeating themselves again and again, while intelligent heathen (?) abroad and careful thinkers at home will say, "Physician, heal thyself."

THE BABE OF BETHLEHEM.

The grandest event of earth was the birth of Jesus Christ into this world in the human form. It was the answer of prophecy, spoken and fulfilled in the most minute and particular manner. He who was as an expression of life more than aggregated humanity, became one with man for the purpose of elevating man to God by a mysterious redemption from sin and death. The angels sang of his coming, and announced to the shepherds the birth of the great Shepherd. All heaven knew of the event, and were profoundly interested in it. For once, at least, the eye of God and the eyes of all angels rested on the earth, as the birth of Jesus in the cave of Bethlehem was announced. It is not likely that Jesus, God's Son, was ever born into the flesh of any other humanity in any other world, and as sin necessitated his coming to this world, it is wholly reasonable that we should accept and rejoice in the fact that sin nowhere else abounds in the worlds of the universe. Man here has illustrated the enormity and demoralizing effects of sin to the eye of universal worlds, and yet he that abides in sin is honored by a visitation more grand than would be that of a universal assemblage of angels on the plains of earth, for He who came is more than all angels.

A truth so glorious as that of the birth of Jesus into earth, constituting the wonderful declaration of the Old Testament and the New, known alike to heaven and earth, must, we think, have been proclaimed as well to the holy inhabitants of all other worlds, and thus, perhaps, the birth of Jesus has universal celebration as the one royal anniversary of all inhabited worlds. Surely the King of the universe and the Maker of all things that exist must be entitled to praise and honor and glory universal; and what event of his divine life could excite more joy or call out louder acclaims of praise than that of his incarnation and nativity?

There is a wonderful mystery overhanging this marvelous scene, this unparalleled event, that only the light which emerges from that throne beyond time and death can make perfectly clear. Why Jesus came and why he came in the manner he did has not been fully and satisfactorily explained to man. That he came we accept as the profoundest and most blissful of all truths, and therefor will eternally celebrate his praise. We think no terrestrial birthday will be forgotten, on through the ages of eternity, and that all, with highest wisdom and appreciation, will have celebration; but the anniversary of the ages of eternity that will excite most enthusiastic gratitude in songs of richest praise, will be that which covers the birth of the Babe of Bethlehem. J. P. W.

CHRISTMAS SUGGESTIONS.

....."GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD ALL MEN." So sang the angels, and what a song was it!

.....Christmas is superlatively God's gift-day. "God so loved the world, that [then] he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." From hand or heart, in word or action, in deed or token, we should bestow some gift on those most dear by blood and association to us. Let us make it as far as possible a gift day.

.....Christmas is the most universal of all our anniversaries, and by far the most important. There are but two international and thus practically universal holidays, but Christmas is far beyond New Year's in real value to the heart. Of our National anniversaries —Washington's Birthday, Memorial Day, Independence Day, and Thanksgiving Day—none can compare with Christmas. No one of these anniversaries will be carried as a memorial day beyond time, but that of the birth of Jesus, we doubt not, will be celebrated with loudest acclaims forever.

.....Bethlehem, the birthplace of Jesus, is situated about six miles nearly due south of Jerusalem, and consists of some three thousand inhabitants, all said to be Christian families. There, over a grotto or cave, thought to be that in which Jesus was born, is the Church of the Nativity, built by Helena, the empress mother of Constantine the Great, in the first half of the fourth century. This building is the oldest church in the world, and there is little room to doubt that it covers the exact birthplace of Jesus. That Jesus was born in this stable-cave was purely accidental, and yet doubtless, with God, an intended episode. That Joseph applied for accommodation at the inn, shows that he had means with which to meet such expense. Of course his circumstances were humble enough, but the idea of great poverty is not necessarily associated with his accidental birthplace. The world has a perfect example in Jesus, and finds in him one who was not lifted above the most lowly vale of sorrow, humility, and adversity. It was an astounding condescension, and yet, after all, a sweetly fortunate circumstance that Jesus in his birth reached the level of the most lowly companionship. J. P. W.

PARAGRAPHIC.

.....A grand opportunity offers to our Northern people to cheer the heart of a needy colored student at our Mission School. See Bro. Young's call. Answer at once, where possible.

.....The Christmas collection! Do not forget the Christmas collection! It is for Convention expenses, and constitutes the *oil* of our general machinery. Don't forget the Christmas collection!

.....To die a Christian with heart full of consecration to the work of soul-saving up to the last moment—that is good. We can think of no greater honor than this. God give us, too, to live on in strength into the brightness of the last day, and then go quickly to our reward.

.....A very deep sympathy will stir many hearts for Bro. and Sister John Blood, of Philadelphia, when the story of the darling daughter's death is read, as told by Bro. Beck. It seems a strangely mysterious providence that sunders such sacred ties in the home-life of earth. Only the light of eternity falling upon the tragic scenes of earth will show clearly the wisdom and the mercy of these providences. But when we stand in the light of the throne, no misgivings will arise in our hearts as we review the story of God's personal dealings with us. Then we shall see that in love and mercy he did all things well.

.....Our Quarterlies—Intermediate and Bible Class —are made to harmonize this quarter coming, so that both can be easily used, where necessary, in the same class. That they have not heretofore, we have found one of the chief obstacles to successful teaching. The questions are the same for both, and are based upon the text and story lesson. We also give a list of *general questions* for teachers' and superintendents' use, which we think will please. An *Attendance Record* also covers one page, the object of which is to induce church attendance on the part of teachers and scholars. We called the attention of one of our bright Sunday-

school scholars to the record, and he responded instantly, "Well, now, I will fill that record for the next quarter. I shall attend church every Sabbath." With the next quarter we promise to devote a page to *Class Record*. But mistakes will occur, and while we hope not many inaccuracies will appear, we have to confess to three in our first lesson. We use the name of Herodias for Salome. Such an error should have been seen by us before the form reached the press, but it was not. Perfection belongs to nothing human. Send for sample copies of our literature. J. P. W.

MINISTERIAL MENTION.

JOHN MCCALMAN, of Schultzville, N. Y., accepts the call to Middle Street Church, New Bedford, Mass., and enters upon his work January 1st.

G. B. FULLER, Naples, N. Y., is improving in health. He anticipates spending the winter in the South. May he become vigorous by the experience.

O. T. WYMAN is to have the assistance at De Wittville, N. Y., of Rev. William Taylor. He and his people are yearning for the Spirit's baptism.

W. H. ORR, of Veedersburg, Ind., will assist in a special meeting at Westboro, Ohio, beginning with the first week in January. December 10th he reported a good meeting in progress at Union (Indiana) Church.

J. W. WEEKS, of Dayton, Ohio, expects to spend the month of January in western New York, beginning with the Christian Church at North Pembroke. We hope signal blessings may attend the ministrations of Bro. Weeks.

B. F. RAPP, of Sylvania, Ohio, writes that Tuesday of last week he was called to attend the funeral of Nelson Parker at East Norwalk, Ohio, the husband of Rev. Mrs. Molancy Parker, and brother-in-law of Rev. E. R. Wade, of McLean, N. Y.

E. EDMUNDS, of Boston, was a delegate to the Congress of Churches in Washington, recently. Will he please report his impressions for the HERALD pages? A $1,500 improvement on his church shows much vitality among his people.

MRS. ADAMS SMITH, of Columbus, Ohio, has recently assisted Rev. C. L. Winget at Williamsport, Ohio. December 15th the meetings were still in progress, with seventy-two accessions to that date. Mrs. Smith will assist the pastor of the West Dayton (Ohio) Church, beginning with January 1st. The Lord give us the blessing.

CHRISTMAS TREE AT FRANKLINTON, N. C.

The teachers of our school desire to erect a Christmas tree upon Tuesday, December 27th, for the benefit of the students and the Sunday-school. They have thought that perhaps many of the friends of the school would like to hang upon the tree something of practical value, such as a handkerchief, necktie, pair of gloves or stockings, or anything else that could be sent through the mails. If there be any one who desires to give a present let him or her send it to me, with the donor's name attached, and I will see that it is given to some worthy and needy person.

GEORGE YOUNG, Principal.

Franklinton, N. C.

LAID TO REST—THE FUNERAL SERVICES OVER REV. DANIEL P. PIKE.

The *Newburyport News* of December 8th contains the following:

The funeral services attendant upon the burial of Rev. Daniel P. Pike were held at the Unitarian Church yesterday afternoon, the spacious edifice being filled with the public, amply testifying the regard with which the deceased was held by the whole community. Men prominent in public and civil life were there, ladies of all classes were present to pay their last respect to him who had gone, mothers brought their children to look upon the calm features of him who was the friend of all children, and clergymen of every denomination sat to listen to the services of one who had labored for the same cause that they are laboring for, and that not without avail. Among the latter class were Revs. J. F. Spalding, of Salisbury; W. A. Rand, of South Seabrook; A. A. Williams, of Lynn; W. H. Dowden, of Rowley; J. A. Goss, of Haverhill; E. Edmunds, of Boston; D. B. Murray, of Boston; John A. Hainer, of Portsmouth; J. E. Everingham, of Newton, N. H.; H. J. Rhodes, of Manchester; N. Day, of Newton, N. H.; E. E. Colburn, of Kittery, Me.; J. Boyd, of Amesbury, and E. E. Thomas, S. J. Spalding, D. D., D. W. Morehouse, C. C. Wallace, D. D., C. P. Mills, W. A. Hadley, F. K. Stratton, Ira McQuillen, and Dr. Lord, of this city.

The services commenced by the rendering of the hymn, "Nearer, My God, to Thee," by a quartette composed of Mrs. E. A. McLaughlin, Mrs. A. O. Ordway, George H. Stevens, and J. W. Hervey, after which Rev. D. W. Morehouse invoked the divine blessing. "When All the Saints Get Home" was then sung by the quartette, and Rev. C. C. Wallace, D. D., read scriptural selections, which was followed by prayer by Rev. E. Edmunds, who, previous to praying, said that the Elder was to preach at his church on Sunday next, but that he had sent a letter, saying that he was ill and regretted that he could not meet Mr. Edmunds' dear people as expected. In closing, the Elder wrote, "The sunset draweth near." The hymn, "There is an Hour of Peaceful Rest" was then sung, after which Rev. John A. Goss, of Haverhill, delivered a short address. He said Elder Pike was a good and faithful husband, a good man, and a good neighbor, but the good men die and the faithful pass from existence. This community has met with a great loss, in one who had stability of mind and firmness of purpose. He was not blown about by every wind of doctrine, but he was rooted and grounded upon Christ's truth as he understood it. He was a lover of the Christian Church, and was interested in its prosperity, and labored for its advancement and for the salvation of precious souls. He was a lover of everything that was holy and Godlike. He was not narrow or sectarian, for wherever he saw the image of Christ he saw a brother. He will be missed by his wife, to whom he has been a kind and loving partner; by his children, to whom he was always an indulgent father, and by this community, where, for nearly fifty years, he has been a power in the pulpit, and where he has been honored and been an honor.

Farewell, dear brother, we shall soon meet again where sorrow never comes. He is at rest; the silver cord is loosed and the golden bowl is broken. The heart has ceased to beat, the light has gone out of those eyes, and the blood has ceased to flow; the soul has left its tenement of clay and gone to God who gave it, to dwell in that house prepared for him, to that house not made with hands in heaven. Just a few hours before he died, he said to his wife, "Let us pray," and a few hours before his spirit fled, he offered prayer that he might be reconciled to God's will and that he might have a peaceful passage to the haven of eternal rest. Without a struggle or a groan he passed away, and is now at the end of his journey safe, we believe, in heaven.

A letter was then produced from Rev. D. T. Fiske, the senior clergyman of the city, who was to have taken part, but who is confined with a cold. It expressed his deep sorrow at the death of his brother and his great regret that he could not participate in the public exhibition of respect shown the deceased.

Rev. S. J. Spalding then paid the tribute of the churches and the clergy of Newburyport to the deceased. Dr. Spalding recalled his first acquaintance with this city, when Dr. Dimmick and Dr. Withington and Dr. Dana were here. Our friend, Elder Pike, came to this community and every one asked, What kind of a man is he? He came here with a single and sincere purpose—to do good in this city, and he received a cordial welcome. I can not recall a single instance where he was lacking in ministerial courtesy, or where he was not laboring for the best fellowship of the churches. You know what he was; his life has been open and clear. This city has lost one who stood shoulder to shoulder with its best interests. Allusion was then made to the Elder's charitable work. There are very few men able to do as he did. He was so sympathetic that every one felt that they could go to him with all their troubles and sorrow and find help. We can not speak of him as one who has gone, but as one who is here. For the good and true it is only a short transfer. Instead of being in sorrow, we should feel that one who has been with us is now in the presence of the High and Holy One, and in his best aims and earnest sympathy.

The "Christian Good Night" was then sung in a sweetly-touching manner and the benediction was pronounced by Rev. C. P. Mills.

An opportunity was then given all those present to view the calm, impressive face of their dead friend, and as the people in the church filed down the aisles and past the bier, the scene was one calculated to awake the best nature of man. The people of all classes paid their respects to the man who for fifty years has labored for the good of this city and for the good of the poor and needy. Many turned way with tears, and every heart present must and was, without doubt, tinged with sadness. The friend of all men is at rest forever from his labors, and will enjoy the reward that such men as he receive.

JOHN A. GOSS.

Haverhill, Mass., December 13, 1887.

[From our regular correspondent.]

WASHINGTON LETTER.

WASHINGTON, D. C., December 10, 1887.

Since I last wrote you the Fiftieth Congress has assembled and the general Christian Conference has begun its sessions. Seldom, if ever before in the history of religious gatherings in this country, has such a body of men come together as assembled in the Congregational Church on Wednesday morning. Almost every man among the delegates—of which there are about fifteen hundred—is a man of note and ability in the denomination to which he belongs, and almost every shape of Protestant belief is represented by its ablest men.

For the first time, at least, sectarian jealousies and differences have been lost sight of, and Presbyterian professors of theology and Episcopal bishops forget the doctrines of predestination and apostolic succession, and unite in the great aim of the alliance—the awakening of an interest in evangelical work throughout the country.

The motto of the alliance is, *Unum corpus sumus in Christo*—"We are one body in Christ"—and its spirit pervades the whole gathering. Three sessions are held each day, and the programmes of each include the reading of papers, addresses, and discussions on relevant subjects, with interspersions of music and songs, in which everybody joins. Lack of space forbids me even to touch upon the subjects handled at these meetings. You can procure them in pamphlet form after the close of the convention and read them in full for yourself.

It is, however, both a spiritual and intellectual treat to attend the sessions of this assembly. The papers read as well as the addresses made are weighty with thought and beautiful in diction, having been carefully prepared by men of wide information and profound erudition. And, as I said before, the spirit manifested by the entire body is excellent. It must be comforting to Dr. Schaff, the apostle of the movement for the closer unity of the churches, to look over this assembly and think of the time not many years ago, when such a gathering would have been impossible. I believe a divine messenger, sent on an errand with swiftest wing, would be tempted to pause for a moment over this Christian Conference and view the heavenly scene.

At noon, on Monday last, the flags were raised over both wings of the Capitol for the first time since the close of the Forty-Ninth Congress. Promptly at twelve o'clock the gavels fell, in both the Senate and House of Representatives, and the new Congress, called to order, was ready for roll-call.

In the House end, just as the reading clerk was about to proceed, a crank arose in the northwest gallery and, with uplifted hands, began to sing the doxology in a plaintive voice. The House was greatly amazed, and every one began to laugh. At first it was not known from whence the singing came, but the vocalist was soon discovered, and the Sergeant at Arms hastened after him, while for about ten minutes there ensued a perfect bedlam of noise and confusion. Before the officer had arrived at the scene of the song, the crank had finished the doxology and resumed his seat. Thus the usual opening proceedings of the House were varied, while the Senate started off in its usual dignified way.

The crank was taken to the station-house. In reply to the question, "Why did you sing?" he replied, "To praise God; such assemblages should not be opened without praise to the Redeemer." He was trying to reach the souls of members through their ears.

The man proved to be a noted enthusiast by the name of Patrick Dugan, who had had many curious experiences. At the opening of the Brooklyn bridge he tried to preach to the crowds assembled, until carried off by the police, and on various other public occasions whenever and wherever he could find an audience. His attempt to convert Congress, however, was the biggest thing he has undertaken, and his failure was no more than he expected.

MINISTERS' DONATIONS.

Elder J. T. Phillips, Graysville, Indiana:

Dear Brother,—Do you think it a good plan to idolize ministers and pastors with donations and raise their salary by festivals? Will you answer publicly?

Your brother, C. V.

Carthage, Missouri.

ANSWER.

Bro. C. V.,—The undersigned has no objections whatever to answering your two questions, and prefers to answer the donation question now and defer that of church festivals for another article.

I could not accept the proposition that donations to pastor or minister have a tendency to make an idol of the receiver or to create the spirit of idolatry in the giver. I think that the general custom of church donations to the minister is grand in its purpose, but too generally limited and neglected by our people. Many of our ministers get a limited salary, and few, if any, donations.

I. Donations are encouraging to the ministers. First, to his wife. If there is one woman on earth that endures, sacrifices, suffers, and needs encouraging, that woman is the patient minister's wife. And when the church remembers her by a substantial dress, or some of the needed comforts of life, that church bestows a blessing and cheers up a lonely heart, and often a tear is seen in silence to fall as the faithful, stay-at-home wife is thus reminded that "the church" has not forgotten her. Unfortunately our system of worship in the West has not yet grown up to the pastorate mode of worship, and many of our churches do not see the minister's wife perhaps in a year, and some not at all. The church should send for her; meet her in some convenient locality, and cheer her heart and home by a hundred and one things of necessity that a minister's wife stands in need of.

II. It encourages the minister himself. In corresponding with a once prominent minister of the Christian Church, who is now preaching for another denomination with success, I inquired of him, if not asking too much of him, why he left us (the Christians)? Of three answers he made to the question one reply was, "I found the 'Christians' too 'miserly and stingy.' They dickered with me on my salary and neglected me and mine on donations. Here my salary has been increased, and last week I got a check for $35 as a donation to be devoted to the purchase of books, and my better half has also a donation of a similar check and order for furniture, and you may know how it encourages us." Yes, Bro. C. V., several of our able preachers have gone out from us to other "people," and one secret of their going has been the stinginess of their congregations towards them and the sad indifference that the wealthy of the church had towards their needs and wants. And, Bro. C. V., I can say to you and all the Christian Church, that unless there is a radical change and a general waking up of "the church" on this subject looking after the domestic needs and wants of the minister's family, and the minister himself, you will see a still greater exodus to greener pastures.

A case in hand recently: Two pastors crossed the denominational line and exchanged pulpits, the Christian filling a Presbyterian pulpit. The Christian returned home delighted, and bearing away several tokens of kind remembrances. The Presbyterian said yes, he had a fine time and two invitations for dinner, etc.

III. Your donations can remedy a fault in your pastor. Do him a kindness and at the same time hold his love and increase his affection for his church.

To illustrate: A young minister of Clay County, Indiana, had the fault of being late at service. He was not criticised or reproved, for he was in humble circumstances. But the good brethren and sisters immediately went to work, raised money, and made the pastor a donation of a nice watch, which simply said for the future, "Please be on time." This is the true spirit of donation.

A certain eloquent pastor would murder the king's English in his sermons, and being of a very sensitive nature he would not stand criticism. One day he got through the express office a donation of a fine book on the English language and how to speak accurately. The next sermon was a decided improvement.

Another minister got to repeating his sermons. A wealthy sister took occasion to call and see the preacher, and, as she suspected, found a very limited library. One day he got notice that at a certain book-store was an order at his disposal for $50 worth of books, coupled with a request that he preach a historical, a prophetical, and a metaphysical sermon on subjects given. Immediately there was an improvement in the preaching. To-day that man is a star pulpit orator.

Oh, that churches would learn to encourage their pastors rather than crucify them by public criticism!

Once a minister was hard pressed, and on a small salary; his clothes became seedy and shabby and out of style. "Oh," said a pert, unfeeling sister, "I am utterly ashamed of our preacher; his clothes are so perfectly awful. I will put a private note in the Bible and tell him to go and buy a suit of respectable clothes." An outsider heard this. And the next trip he got a letter containing samples of cloth with an order to go and leave his measure for a suit off the sample, and the next trip there was a respectably dressed pastor in the pulpit.

Bro. C. V., which of the two—the first or the last, you being the minister—would you think would keep you in the Gospel work? and which would you love the most?

But this article is already too long. Show me a church that honors the pastor and his wife, and sees that they not only get a liberal salary but many tokens of respect by the way of donations, and you will have a devoted preacher and excellent sermons.

Truly yours, J. T. PHILLIPS.

WHAT IS BEST?

This question has many times presented itself, and demanded an answer; but when we come to weigh the matter and look at both sides of the question, we have been unable to answer it satisfactorily to ourselves. For example, here is a brother that has lately come out upon the "Lord's side." For many years he has been in the habit of using strong drink, many times to excess, and has created an appetite for the same; and now he has turned to do better, and his life and walk are such as to impress every one that his intentions are good, and he is determined "to walk worthy of the vocation whereunto he is called." But, in an evil hour, temptation comes, and in an unguarded moment he falls; his enemy has got the mastery. After a short time he comes to himself and realizes the disgrace to himself and to the cause. But now the question comes again, What is best? The outside world is pitiless in its criticisms, and asks, What are you going to do about it? Won't you call a meeting and have him churched, or are you going to just let the matter go and let him remain as a stumbling-block in the way of others? This is the worldly view of the matter. But what are we to do as followers of Christ and fellow-helpers of each other? What benefits will be derived by the church and by the brother in question by having him brought before the bar of the church to answer charges that have been alleged against him? Will those of his friends that sympathize with him and are willing to give a helping hand to save, derive any benefit from it? Will the brother himself be benefited by hearing himself berated and compared with the brute by those whom he feels ought to be his helpers? For we know that it is not always possible to get others "to do as they would wish to be done by," and it is not always what is said, but the way it is said that causes the greatest harm. Oh, how often has the heart been wounded even unto death by words spoken unthoughtedly and with a sneer upon the face of those who thus speak!

Will the world be more deeply impressed with the love and forbearance of Christianity, or will it be led to compare our actions with the example of our blessed Master, who reached down to the lowest of earth's creatures, and with kind words bade them "go and sin no more," and thus be led to doubt our love and the sincerity of our profession? So, reviewing the matter from all sides, would it not be best to listen to the voice of mercy pleading with us, "and do unto others as we would that others should do to us?" And, again, listen to the voice of Paul when he says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself that thou likewise may be tempted."

S. MCNEELY.

Tiosa, Indiana.

"I repudiate with all my heart the scholastic jargon of the Arian, Unitarian, and Trinitarian hypotheses."
—*Alexander Campbell.*

ALPHABETICAL.

The good minister is alphabetically—
Able and apostolical;
Cheerful, comely, and
Dutiful;
Elegant, evangelical, and
Faithful;
Good, gracious, and
Hopeful;
Innocent and
Joyful;
Kind, contented,
Loving, and loyal;
Meek, merciful, and
Normal;
Obedient, obliging, and
Prayerful;
Quick, quiet, and
Royal;
Steady, stately, and
Truthful, temperate, timely, and
Useful;
Valiant and
Wonderful;
Xertes and
Yapely; (?)
Zealous,
& so forth, alphabetically. N. S.

AN OBJECT LESSON.

The following communication was addressed to a society connected with the Presbyterian Church in my native town on Long Island:

NEW YORK, November 17, 1887.

To the Young People's Society of Christian Endeavor:

Dear Friends,—I remember with great pleasure the evening that I spent in one of your meetings last August, and feel inclined to represent myself in this manner for your next topic, namely, "To Whom Belongest Thou?" Of late years, more so than formerly, important truths are stamped upon the mind by object lessons. There is one of an impressive character in Miss Catharine Wolfe's gallery of paintings, bequeathed to the Museum of Art in Central Park. I allude to Piloty's master-piece, "The Ten Virgins." Five of them were wise, and are seen in the picture all in readiness with their lamps trimmed and burning, ready to meet the Bridegroom with joyful expectation; on the other hand, the five foolish virgins, having neglected their opportunity, are in anguish, lamenting their sad mistake; one of them, intent on trying to secure oil for herself and companions, approaches one of the wise to ask for oil, but she has none to spare.

The oil of divine grace is freely offered to each of us if we are willing to comply with the conditions of the Gospel. Let us each for ourselves imitate the example of the wise virgins, prayerfully seek for the influence of the Holy Spirit, and that will settle the vital question as to whom we belong. J. E. BRUSH

Catarrh is caused by scrofulous taint in the blood, and is cured by Hood's Sarsaparilla, which purifies and enriches the blood and gives the whole system health and strength. Try this "peculiar medicine." It is prepared by C. I. Hood & Co., Lowell, Mass.

To California December 19th and 26th, 1887.

Excursions to Los Angeles and San Francisco, California, will be run from all points on the Pan-Handle route on Mondays, December 19th and 26th, 1887. Pullman Buffet Cars and Eastlake Coaches will run through to St. Louis and Chicago, where connections will be made with through cars running over California lines. For full information regarding rates, time of trains, and choice of routes, call on or address the nearest agent of the Pan-Handle route, or J. G. Ruple, District Passenger Agent, Columbus, Ohio.

Garden City, Kansas.

Morgan & Morgan (Dick T. Morgan and Fred R. Morgan), of Garden City, Finney County, Kansas, attorneys at law, attend to all business for non-residents. If you desire to invest in western Kansas, or loan your money at 8 per cent. on first mortgage, address them. References: Rev. A. R Heath, Covington, Indiana; Rev. A. Godley, Merom, Indiana; the Bank of Western Kansas, Garden City, Kansas.

Holiday Excursions.

The Pennsylvania Lines west of Pittsburg will sell excursion tickets at one fare for the round trip from all stations December 24th, 25th, 26th, and 31st, 1887, and on January 1st and 2d, 1888. All tickets good returning until January 3, 1888. No excursion tickets will be sold to adults for less than 25 cents, nor to children for less than 15 cents. No excursion tickets will be sold on December 27th, 28th, 29th, and 30th, 1887. For further information call on or address nearest ticket agent of the Pittsburg, Cincinnati & St. Louis Railway Co.

FOREIGN MISSION WORK.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

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"Go ye into all the world and preach the gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

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[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all monies from the local Foreign Mission societies should be sent.]

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CASH STATEMENT.

Cash in hand last week, $519.00. Since received: R., $2 25.

ACKNOWLEDGMENT.

By hand of Bro. Harry J. Rhodes we have $2 25 from the North District Quarterly as a collection. This was a meeting of the Rockingham Christian Conference. We are encouraged by the mention of this offering as the *first* collection, and accept the voice very gratefully as prophetic of further good. Abundant blessings on the donors.

With the encouragement now given us in our Foreign Mission enterprise we trust our hearts and hands in love, prayer, and means will more generously overflow than ever.

We give below the report of Mrs. Batchelor, and call for rousing cheers for the New Jersey churches and their general secretary. We also give an interesting private letter from Mrs. D. F. Jones.

J. P. Watson.

Dayton, Ohio, December 13, 1887.

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MISSIONARY FUND.

Bro. Watson,—Inclosed please find report for November of funds received for the Woman's Foreign Mission Board:

Amount at last report	$338 28
November 5th, Mrs. E. A Couse from Juvenile Mission Society of the Johnsonsburg Church	6 24
November 5th, Monroe Church	4 10
" " Baleville Church	2 00
" " Adult M. S., Deckertown Church	1 69
" " Sussex and Warren Quarterly Conference collection	2 00
Total	$354 31

Mrs. M. J. Batchelor, Treasurer.

New Bedford, Mass.

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LETTER FROM MRS. JONES.

Ishinomaki, Japan, October, 1887.

Dear Bro. Watson,—This time I share in the answering of your last kind letter. You ask to know something about Japanese food and how cooked. I will do my best to answer that question. In addition to my observation I have made inquiries about it of some who would know best, and they tell me that the manner of living is much the same among rich and poor. Rice is the chief article of food and is plentifully grown all around us, but it varies in quality and price; the best is about five cents per pound, but their pound is about one and a third of ours. So then we may say Japanese live upon rice, fish, vegetables, and some fruit; rice all the time, no bread at all. Some are beginning to eat a little meat when it can be had, which is thirteen cents a pound but very lean. This time of the year they eat more of it.

Vegetables and fish are in great variety and quite cheap, except salmon. The vegetables are brought to market washed clean, and there are several kinds we have not got at home. There is not such a variety of fruit so far as we have seen, but we have strawberries, peaches, plums, grapes, apples, and pears, the latter being large, round, hard, and not very juicy; they will not keep long. The fruit is not nearly so cheap as other things.

Now as to the cooking: The only kind of grease used is sweet oil, and but little of that, as they make no pies or puddings. Cakes and fancy biscuits can be bought by the rich if they want them. They eat the fruit raw as a rule, but sometimes some boil it in sugar and keep it for a time. Beans are pounded up and made into different knickknacks; they also save their green stumps, chop them up, put them into salt pickle, and eat them raw. Fish sometimes is eaten raw, even in the summer; also shell-fish, which, in many cases, has brought on cholera. When they cook their fish it is put into a little boiling water, but allowed to cook only a short time. The other way of cooking it is by the griddle. Great pains is taken in washing the rice. They rub it well with their hands, using three or four different lots of water, then it is boiled in as little water as possible, so that it turns off in lumps and can be eaten with chopsticks very well. Enough is often cooked in the morning to last all day. Then they cut up some vegetables, put them into a saucepan, put in with them a little dark salt-water, which is prepared for the purpose, also some salt fish is put into the pan at times when no fresh can be got, and this is the breakfast, dinner, and supper of thousands all the year round. I forgot to say that eggs are used freely, but they are generally small and the fowls mostly poor.

Thus you can now see why it takes foreigners a long time to get used to this way of cooking and living. We have eaten more rice and fish since we have been here than in all our lives before. The man who sells milk here told me "they did not know how to make butter." I am thankful to say that through the early training of our careful, hard-working parents we have learned the art of living as cheap as any foreigner can, and yet we don't live quite like the natives around us. I make my own bread from potato yeast, and it is very good. This we feel is a great luxury.

Foreign food, of most every kind, can be bought at Yokohama, and we have had some from there. Some of the missionaries send to the States for things, but we do not think that necessary; and some of them also brought out furniture with them when they came, but it must cost a great deal. Second-hand furniture can be bought at Yokohama also, though not nearly so cheap as at home. All we brought with us was a bed and bedstead; as my dear husband says, we did not expect to bring home with us.

In our house we have six rooms, four following one after the other, and I will tell you what there is in them. Our bedroom, the first, has a bed, a box, a washstand, three chairs, and our large packing chest, covered with red calico, to serve as dressing table; second room, study, one table, small bookcase, two forms, used for meetings, one chair; third room, belonging to our little girl, one box in which she sleeps, one little table with playthings on it, a large tin box, two smaller boxes, and one large basket; fourth room, dining and parlor, one large table, four chairs, one box, three stools, and one hebash or fire-box for charcoal, also cupboards on one side of the room; fifth, our teacher's room, one little table, one bed; sixth, kitchen, one stove, bought at Yokohama, one little table, cupboards, hebash.

Japanese all live in nearly empty houses. They are very plain-living people here. The floors are all covered with thick straw-mats, belonging to the houses. There are many little things we should get if we could, but can do without. Thus you see we have to live something like the "early disciples," but the Lord is with us. Your sister in Jesus, A. Jones.

MARRIAGES.

LEHMAN—MARKER—Married, at the residence of Rev. C. W. Heoffer, and by him, December 8, 1887, L. L. Lehman and Miss Lucinda Marker, all of Darke County, Ohio.

BLOCKER—BROWN—Married, at the residence of the bride's parents (Rev. George Brown), December 1, 1887, George Blocker and Miss Letha Brown, all of Ashton, Lee County, Illinois, A. H. Clark officiating.

WALTZ—COPLEN—Married, at the residence of the bride's uncle, Fulton County, Indiana, November 27, 1887, by Elder S. McNeely, George R. Waltz, of Marshall County, Indiana, and Miss Myrtie O. Coplen, of Fulton County, Indiana.

TIPTON—VAN TREES—Married, at the residence of the bride's mother, Marshall County, Indiana, December 5, 1887, by Elder S. McNeely, Andrew J. Tipton, of Fulton County, Indiana, and Miss Phebe E. Van Trees, of Marshall County, Indiana.

OBITUARIES.

[Obituary notices are gratuitously published, but must be so written as not to exceed 20 lines of printed matter, to save the editor the unpleasant duty of cutting them down.]

—o—

STURTEVANT—Rachel Fisher, the subject of this sketch, was born in Savoy, Mass., October 8, 1811, and moved with her father's family to Spring, Pa., in November, 1833. She was married to Timothy Sturtevant in Springboro, July, 1836, where they lived, with the exception of four years, until 1874, when they removed to the home of their son, Dr. L. P. Sturtevant, Conneaut, Ohio. Very early in life the deceased gave her whole heart to God, and for the last fifty years has been an exemplary and devout member of the Christian Church. She never enjoyed good health, and twenty-three years ago was stricken with paralysis; from that time until her death she was a great sufferer, but the suffering to her was but the Lord's crucible in which she was purified as few are ever purified during this life. The Lord's will was her will, and for many years she patiently waited the Savior's call, "Come home." Mother Sturtevant was a great source of strength to her pastor, her family, and a large circle of friends. Her calm, trustful face was always an inspiration to those about her. On Thanksgiving morning, November 24, 1887, Rachel, a truly faithful "mother in Israel," quietly and peacefully passed from earth to heaven. She left her venerable husband, with whom she lived fifty-one years, and five children to mourn their loss. Her funeral was attended by her pastor, Myron Tyler.

BLOOD—Died, November 29, 1887, Martha Mabel Blood, of diphtheria, in the 7th year of her age, youngest daughter of Rev. John Blood, of Philadelphia, Pa. On Saturday, November 26th, Mattie told her papa and mamma she was going to die and go to Jesus. The thought of dying did not in the least disturb her. She asked her parents to sing for her, naming the songs. They sang with hearts nearly breaking, but she was composed, enjoying the songs and responding to their sentiment. They sang, "Jesus loves me;" she said, "I love Jesus—I am going to Jesus;" they sang, "Come to the Savior," and when they reached the chorus, "Joyful, joyful will the meeting be," she said; "Oh, won't that be nice!" She wished her papa to talk to her about heaven, and in all her suffering this gave her much pleasure. Her imagination was easily wrought upon, and the description seemed real to her. During Monday night she said, "I am tired and want to go to sleep. Papa, you watch and tell me when Jesus comes and he will take me." "How will he take you?" he asked. She replied, "You hold me in your arms until Jesus comes, then he will take me in his arms. She bade all good-by—papa, mamma, sisters, brothers, her Bible school teachers, and Mr. Beck. She said, "Tell them I am going to Jesus, and they will come by and by." I have read wonderful instances of the experience of children in the last hours, but never saw anything like the case of Mattie. It was a grand illustration of the influence of the Christian home. She died after a fearful struggle just as the whistles were blowing 7 o'clock A M. Services by the writer, assisted by Dr. McAuley, of the Presbyterian Church, whose son is the family physician of Bro. Blood. They will miss her at Craigville next summer, but Mattie will have greater joy than this earth affords. Oh, the blessedness of a Christian home and a Christian child!

Charles A. Beck.

COTNER—Died, at her late home near Ford's Crossing, Cass County, Indiana, December 2, 1887, Hannah Cotner, aged 52 years, 2 months, and 23 days. Sister Cotner came to this county with her parents in her infancy, and has been a resident ever since. She united with the Christian Church many years ago, and lived an exemplary life. She was married to Wm. Cotner July 17, 1853. She was the mother of two children—Emmet and Emma. Emmet died in his infancy, and Emma lives at the old homestead. She was the step-mother to several of Bro. Cotner's children, and these children all speak of her in the highest terms, stating they never knew any difference, as she was always kind and good to them. Since the death of her companion, about nine months ago, she seemed to be sad and lonely, and has gradually failed in health until the death angel came and took her. She was rational until the last, talked calmly and hopefully, said she was ready to go, and urged all to meet her in heaven. She gave all directions as to her burial. She desired the same arrangements for her burial that were given her companion, the same kind of a casket, the same pall-bearers, the same songs, the same singers and organist, and Mrs. Strickland to preach her funeral sermon. All of which was carried out as far as possible. Mrs. Strickland was not able to be present on account of sickness, but will preach a memorial sermon in the near future. The funeral was very largely attended, the writer officiating. The memory of Sister Cotner will ever be dear to all who knew her. She was like Mary of old, "She hath done what she could." It is said of her, that kindness was her chief characteristic. As a church-member she was faithful, kind, and true. Her home was the preacher's home, and many can bear testimony of her kindness. The poor will miss her, for one of her great missions was to help suffering humanity. While she made all necessary arrangements for her burial, she also made the wise and careful choice of a home in heaven. May we all be as fully prepared for the final dissolution as was this sister, then we can feel the assurance of a home beyond the swelling tide.

C. V. Strickland.

Many People refuse to take Cod

Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula, and Bronchitis. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Catarrh, Catarrhal Deafness, and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catrrrh, catarrhal deafness, and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,

T. A. SLOCUM, M. C., 181 Pearl St., New York.

FROM THE MISSION.

1. I do not understand how any one identified with the Central Illinois Christian Conference can refrain from working somewhat in the interest of its Home Mission department.

2. I do not understand why a minister does not urge his churches to do something for the Home Mission.

3 I do not understand why any of the churches should fail to respond to the urgent calls of the Mission secretary.

4. I do not understand why members of churches adjacent to a mission-work of their own faith do not, once in a while, at least, attend the Mission services, and thereby give it aid by their presence.

5 I do not understand why any one belonging to the Christian Church should feel under obligations to operate against one of its missions

6. I do not understand why pastors and churches do not feel morally obligated to do something toward the support of the conference mission department.

7. I do not understand those people's ideas of *loyalty* to the cause they have espoused, who systematically *do nothing* in the interest of any of its enterprises.

8. I do not understand why any one should speak disparagingly of any of the conference children. The Mission is a child of the conference, and naturally looks thereto for support in the way of kind words, helpful acts, and substantial prayers.

9. I do not understand how any one could expect good work from a general whose plans are frustrated for want of means to carry them out, and whose hands are tied when most needed to defend and attack.

10. I do not understand why brethren who, when the Mission subject is brought up, say, "Well, if there are no substantial (rich) persons in the Mission it will be a failure," and then turn away, leaving the disconsolate pastor to wonder if a church composed of the wealthy and the great would be a mission anyhow?

11. I do not understand why brethren are waiting to see if the Mission is a success before they help it when it is needing their help to make it a success, and when it is a success it will not need their help.

12 I do not understand why the pastor should not be encouraged by the conference at large, instead of having to contend against so many unnecessary discouragements. Surely the mission-work is sufficiently arduous without having to overcome obstacles placed in the way by professed friends.

ROBERT HARRIS, Sec'y of Missions.

Urbana, Illinois.

NOTICE.

Away go the Quadrennial Books out among the families of our people; they are determined to know their history. The cloth bound book that we have been selling at $2 00, is put down to the low price of $1 00 each; the pasteboard book that we have been selling at $1 50, is now offered at the low price of fifty cents each, or by wholesale at forty cents.

These books can not be afforded at such low prices, but we are determined that, if we lose money on them, it shall not be by letting them lay on the shelves in the Publishing House. We will send five or more to one address for forty cents each.

Now, let everybody send in their orders and get these books. Address your orders to the agent.

M. HARROD.

MORE LIGHT WANTED.

Bro. Editor,—The question under consideration was, "How is feet-washing connected with the communion?" My dear brother, I. J. Rosenberger, after waiting for fifteen weeks, till the subject was almost forgotten by your readers, comes forth in No. 49 of the HERALD OF GOSPEL LIBERTY with his flickering torch, leading, as he supposes, in the direction of the city of *unity*, where, he seems to believe, a union was formed between the divine ordinance of the Christian communion and the domestic duty of feet-washing, and very tritely says, "What God hath joined together let not man put asunder." Words not appropriate, for we find, on examining his article, that he has utterly failed to show any time or place where or when God connected the two together, or anywhere that Jesus or his disciples used the two in connection.

I will now leave the dear brother to settle this matter and the "full meal" with the evangelist. St. John says as plainly as language can speak, that the supper after which Jesus washed his disciples' feet was before the passover feast (John 13: 1, 2); and sometime after this, perhaps at another supper (for the feast lasted seven days), Jesus gave the sop to Judas, and Satan entered into him, and Jesus says to him, "What thou doest do quickly." Some of the disciples thought Jesus had ordered him to get the things that would be needed at the feast (verses 26, 27, 28, and 29), proving most positively that the feast was future, and the communion not yet established. Hence the utter impossibility of the two being united. What the Word of God has separated let no man unite. *Bis dat qui cito dat.*

I. MOONEY.

ROCKINGHAM CONFERENCE.

The late session of the North District Rockingham Quarterly Conference convened with the First Christian Church, Manchester, N. H., Rev. H. J. Rhodes, pastor, at 7:30 P. M. The session was opened by singing and a prayer by Rev. Joel Wilson, of Kittery, Maine. Rev. E. E. Colburn, of Kittery, followed by reading the twelfth chapter of First Corinthians, from which he selected his theme, which was "Gifts." He said in brief, we have come to do good and are here to do any work that may be needful. There is a vital necessity of our using the gifts God has given us. There is no need to talk about the diversity of gifts; one gift we all have, the gift of helpfulness. The Lord Jesus Christ came here to destroy the works of the devil, and every Christian man and woman should be a helper in this one work. We can all work, and of necessity we must all work. There is too much tendency to treat the Church as though it were a hospital, a sort of a home for down-trodden people. All should be helpful, old and young, learned and unlearned. We should secure first our own position and then help on in the work. We are under obligations to use our gifts. We are to bring together our various gifts to unite in bringing sinners to Christ. We are a chain of workers. Let the spirit of the Lord Jesus Christ be with us all. Remarks were made by Rev. J. E. Everingham, of Newton; Rev. Joel Wilson; Rev. L. W. Phillips, of Rye; Captain John Williams, of Kittery, Maine.—*Exchange.*

CHILDREN'S MISSION WORK.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift toward the support of the children's missionaries."

Will not pastors, superintendents, teachers, and parents urge the children to write letters for this column?

NOTES AND ACKNOWLEDGMENTS.

Mrs. Florence E. Howard, Pastor Howard's good wife, of the Erie (Pennsylvania) Mission, reports the excellent results of their late effort for an organ. They had, by one way and another, saved $20 up to two weeks ago, and then they gave several of the scholars envelopes, called Dime Collectors, holding $1 each, and they gathered over $40, one dear girl of fifteen years, Laura Garlow, obtaining more than one-half of all. She is a member of the Erie Church. This is a grand record. We are proud of it, and are glad to present it to our people that they may rejoice with us.

One of the King's Daughters hands us a Thanksgiving dime, and hopes to come again. That is just like a king's daughter, and we are glad that so many sustain this relationship to him.

Bro. C. P. Wiggins, of Stewart, Ohio, hands us twelve dimes for the Mission. Miss Nellie Petty had raised thirty-five cents of this, Lillie B Basin, sixty-four cents, and E. S. Chamberlain, twenty-six cents. Well done! Bro. Wiggins' noble workers have our hearty thanks.

WORDS OF THE WORKERS.

Bro. W.—Please find inclosed from the Covington (Ohio) Mission Society $3 75. to be used on the Le Grand (Iowa) school work, and $5 for the Mission School at Franklinton, North Carolina.

LIZZIE ABERNATHY, Sec'y.

Covington, Ohio.

Ever at work and always doing and blessing is the rule, surely, of our Covington sisters. Long may they flourish

Mr. W.—I send you three dimes and a penny for the Mission, given by my two cousins, mamma, and myself. I am thirteen, but have sent before and hope to come again. ETTIE WHITESELL.

Newtown, Indiana.

Thanks to Miss Ettie. We also sent her personal thanks, but our letter returned uncalled for. The little ones are doing grand things for Jesus. We owe them much.

Bro. W.—Inclosed find $1 for the Children's Mission, and $1 for Le Grand. May it be the means of much good is my prayer. I read the HERALD with pleasure, and hope that nothing will mar its pages. The Field is a source of comfort to me. I hope for the prosperity of the Christian Church. MRS. DARWIN PAUL.

East Bethel, Vermont.

A religious paper should in spirit represent the heart of God, and surely no scars should appear upon it! Our sister's wish is expressive of real love for our good paper. Her generous gifts and kindly words will contribute to the prosperity of the church we love.

Bro. W.—Inclosed find ten dimes, the collection of class No. 6 of our Sunday-school here for the Children's Mission. We ask the acceptance of this small amount in the hope that it will do the Mission cause some good. The donors were Lizzie Taylor, Nellie Abbott, Annie Wood, Lillie Parmeter, and Rose Emery; also Carrie Brown and Charley Crosby of another class.

MRS ORA O. CROSBY.

Albion, Maine.

A Christmas greeting and a happy New Year to the good and kind helpers of the Albion school. Their dimes and good words cheer us very much. Works and words are wondrous helpers.

Bro. W.—I have just returned from our excellent quarterly meeting. One young man of promise joined the quarterly. I brought up the claims of the Children's Mission and collected nineteen dimes, which we send with many prayers for the success of the grand Mission. God speed it to his own glory.

J. E. HAYES.

Knoxville, Pa.

Ever faithful! This is our just voice of Bro. Hayes and the quarterly. A divine benediction on the young man and the quarterly.

Bro. W.—My hens would like to work with your Mission band. Inclosed find $1 for admittance fee. Next season they will report earlier and try to do better. I also add $1 for Bro. George Deyo, and fifty cents for Sister Mary J. Van Norman.

MRS. A. ANABLE.

Naples, N. Y.

Three cheers for the hens and three more for their mistress. David says, "Let everything that hath breath praise the Lord," and surely the hens should have a fair chance. Grateful thanks also to Bro. Deyo and Sister Van Norman. If any one doubts that this is a *patriotic* letter-list let him just add up the receipts of the week!

J. P. WATSON.

Dayton, Ohio, December 16, 1887.

BOOK NOTICES.

In the January number of *The American Magazine*, Wm. H. Rideing will have the first paper of a series on Boston artists and their studios, reproducing some of their paintings and showing their distinctive styles of art.

The Scientific American, published by Munn & Co., New York, presents weekly to its readers the best and most reliable record of various improvements in machinery, while the scientific progress of the country can in no way be gleaned so well as by the regular perusal of its pages.

The Pearl of Days is a monthly magazine, ably conducted in the interest and defense of the holy Sabbath. It is a good magazine for the household. Its spirit is pure, its sentiment is noble, and its aim is most honorable. It is but one dollar a year and illustrated. Sample copies 10 cents. Address Rev. J. H Knowles, editor, 71 Bible House, New York.

Harper's Magazine for the first month of the new year, shows the determination of its editor to keep that periodical up to the highest point of excellence in every respect. Among his contributors are William Black, William Dean Howells, Archdeacon Farrar, Henry Watterson, the Rev. Dr. Van Dyke, Theodore Child, Charles Dudley Warner, J. S. Farrer, Amelie Rives, M E. M. Davis, Nora Perry, and I. W. Avery. Harper & Brothers' large corps of careful engravers and artists contribute excellent specimens of their handiwork for this number.

The Comfort of Love. By Otis Olney Wright. Geo. F. Crook, Boston, publisher.

This is a little book of 66 pages. It is as richly sweet as *love* in every line, and is overflowing with *comfort* in every page. It is exceedingly soothing to the sorrowing heart, and must lift the attentive reader into the realm of the higher and heavenly life. J. P. W.

A Bundle of Letters to Busy Girls. By Miss Grace H. Dodge. Price 50 cents Funk & Wagnalls, publishers, 18 and 20 Astor Place, New York.

These Twelve Letters are all on "Practical Matters" which enter into the life of all our "Girls." Miss Dodge originated what has become a large institution—"Working Girls' Societies," in which every Tuesday evening is devoted to "Practical Talks." These Letters have grown out of those talks. They lay no claim to literary merit. All is subordinated to produce wise, practical, and much-needed instruction, in plain common-sense, brief, and wonderfully effective words They are indeed a model. The author, as one of the "Girls," puts herself on their level, and speaks in their language, and voices their feelings, wants, and trials. Nothing could be more wisely done, for the object in view. And the little book can not fail to do great good to the class of girls for whom it has been prepared.

Had the publisher printed the word "invaluable" over the covers of this book, he would have spoken the thought and feeling of every man and woman whose heart bears correct thought and is borne by correct motive. The pearls of practical good sense are treasured within its pages, and every girl will be wiser, better, and happier for having the book as a possession. J. P. W.

Publisher's Department.

MILLS HARROD, - Publishing Agent.

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Now Ready---Almanac and Year Book for 1888.

The issue of this annual for 1888 offers new attractions. Besides the corrected Ministerial Directory, it contains valuable original and selected reading matter, and is finely illustrated. A copy of this publication should find its way into the family of every member of the Church, and be kept in a convenient place for reference all through the year Prices:

Single copy..... 10
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Orders should be sent to
MILLS HARROD, Publisher,
Dayton, Ohio.

We have purchased the entire stock of Craig Memorials now at the Publishing House and have put the price down from $1 to 60c. We are determined to sell them. So valuable a book as this should not lay on our shelves two weeks at so low a price as 60c. per copy. Let every person who is not possessed of a copy send in their order at once.

All who have raised a club for the HERALD OF GOSPEL LIBERTY will please get their subscriptions renewed when they expire or they will be charged $2.

"Silent Life," by Kate M. Farlow, is a valuable book and should be in the home of every one. Send for it, and be convinced. Price, $1.

We have on sale "The Five Cardinal Points of the Christian Church" defined. Contents:

I. "The Lord Jesus Christ the only Head of the Church," by Rev. James Maple, D. D., of Troy, Ohio.

II. "The Name Christian," by Rev. W. W. Staley, A. M., of Suffolk, Virginia.

III. "The Scriptures of the Old and New Testament the only Rule of Faith and Practice," by Rev. J. P. Watson, of Dayton, Ohio.

IV. "Christian Character the Test," by J. W. Osborn, Ph.D., of Swansea, Mass.

V. "Private Judgment the Right and Duty of Every Believer," by Martyn Summerbell, A. M., of New York City.

This is a work that is in demand by our own people and by other denominations. It is edited with introduction by Rev. M. L. Hurley, of Carrsville, Virginia. It contains 130 pages, neatly bound in cloth. Price, 50 cents. The mechanical execution is very fine. Brethren, send in your orders immediately.

We desire to call your attention to the new singing book, "Gathered Jewels," a fine collection of Sunday-school hymns and tunes. Price, single copy, 35 cents; per dozen, $3.60. Address your orders to this House. See advertisement on 16th page.

To any person who will send us $2 for one yearly subscriber to the HERALD we will send the Craig Memorial, postpaid.

We have on hand the best Sermon Sketch and the most convenient we have ever seen, prepared by Rev. C. J. Jones. Very neatly put up in paper boxes, containing 104 each, for $1 per box.

We have for sale of Bro. N. Summerbell's works: Church History, third edition, royal octavo, 360 pages, price, $3; Summerbell and Flood Discussions, eighth edition, price, $1.25; The Christian Pulpits of 1869 and 1870, 450 pages, $2 each; Life of Elder M. Gardner, $1 25; Christian Principles, 35 pages, eleventh edition, price, per hundred, $3. All these works may be ordered at the Christian Publishing House, in Dayton, and will be sent postpaid; or of N. Summerbell, Yellow Springs, Ohio.

Maps of Palestine.

We have some good maps of Palestine on cloth, in colors, at $2 for the New Testament map, and $1.50 for the Old Testament. Just the thing for the Sunday-school room or pastor's study. We can send them by mail.

We have added to our list of books: "The Christian Secret of a Happy Life," "Notes and Suggestions for Bible Reading," "Home and Social Life," "Current Discussions in Theology," and "In the Volume of the Book." We will give 20 per cent. off to ministers.

We have the Pulpit Manual, issued by Rev. J. P. Watson, which we are now offering for the low price of $1.75 per dozen. They are arranged for 104 services. Send and get them.

We have Kinkade's Bible Doctrine, bound in cloth, at $1 per copy. Send in your orders.

We can send a catalogue of our Sunday-school cards to any person desiring it.

Conference Minutes.

North Missouri.

The 21st session of the North Missouri Christian Conference was held with the church at the Mt. Harmony Chapel, Putnam County, Missouri, October 6-9, 1887 Conference called to order by the president; prayer by Rev. W. H. Burns. C. Dewesse was elected secretary *pro tem*

Minutes of the last session read and approved.

Invitation being given to visiting brethren to participate in the deliberations of conference, Rev. W. H Burns, of the Free United Brethren Church, and Rev. Mr. Nickerson, of the Christian Union Church, came forward and were introduced to conference.

The following ministers passed in good standing: Ordained, W. M. Andis, J C. Brickley, C. Dewesse, J. C. Hinton, J A Killin, Wm. McFarland, E. C. Ruth, W R. Adams, G. W. Henderson, C. W. Webster, and H. C. Wykert; unordained, E. F. Duckworth. Received this session, S. D. Collier, licentiate The names of O. P. Wheeler, John Davis, and E. E Gunnette were dropped from the roll.

The following churches reported and passed good: Prairie View, Black Oak Grove, Long Branch (Chariton County), Indian Grove, Oak Grove. Not reported, but passed good: Pleasant Home, Bethlehem, Clarksdale, Fairview. The names of the following churches were dropped, having lost their identity: Pleasant Valley, Antioch, West Grove, and Independence. The Long Branch Church, of Putnam County, was received this session with 63 members.

The usual committees were appointed, and handed in very good reports.

The Committee on Christian Union made the following report:

WHEREAS, There is a feeling of union existing between the Christian and Christian Union churches; and, whereas, a basis of union has been agreed upon by a joint committee of the two churches which met at Covington, Ohio, July 26, 1887, which basis is published in the HERALD of August 4, 1887, we would, therefore, recommend the adoption of the above-named basis as a ground on which we will meet in union with our Christian Union brethren, or any other churches of this state.

Report adopted by a unanimous vote.

Report of Committee on Condolence:

WHEREAS, God in his wisdom has called from our society and fellowship here on earth our dear brother and worthy secretary of our conference, Elder Francis E May; therefore,

Resolved, 1 That in his death we have lost a wise counselor, a beloved brother, and a faithful co-laborer in the vineyard of our Master.

2 That this conference set apart a short space of time for a memorial service in memory of our dear Bro. May.

3. That we tender our sympathy to his bereaved family, and that we pray God to comfort them in their loneliness.

4. That these resolutions be published in the HERALD, and that a copy of the same be sent to Sister May.

B H Parnell, of Blue Ridge, Missouri, was elected president, and C. Dewesse, of Indian Grove, Missouri, was elected secretary for the ensuing conference year.

It was voted to hold the next annual session with the Black Oak Grove Church, Grundy County, Missouri, commencing on Thursday before the full moon in October, 1888. C. DEWEESE, Sec'y.

REMARKS.

There was preaching morning and evening during the conference. The discussion of the different questions was all done with a spirit of love, and we believe that the work done will tell for good in the upbuilding of the cause of our Master. Each minister and delegate expressed a determination to do more and better work for Christ in the year to come than they had in the year just passed. C. D.

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For gilding Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10 cents a package. Also Artists' Black for Ebonizing.
Sold by Druggists everywhere. Send postal for Sample Card, directions for coloring Photos, doing fancy work, and making ink.
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1888.

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40	80	1.60	2.40	3.20	4.00	4.80	6.40	7.20	8.00	13.60
45	90	1.80	2.70	3.60	4.50	5.40	7.20	8.10	9.00	15.30
50	1.00	2.00	3.00	4.00	5.00	6.00	8.00	9.00	10.00	17.00
55	1.10	2.20	3.30	4.40	5.50	6.60	8.80	9.90	11.00	18.70
60	1.20	2.40	3.60	4.80	6.00	7.20	9.60	10.80	12.00	14.40
65	1.30	2.60	3.90	5.20	6.50	7.80	10.40	11.70	13.00	15.60
70	1.40	2.80	4.20	5.60	7.00	8.40	11.20	12.60	14.00	16.80
75	1.50	3.00	4.50	6.00	7.50	9.00	12.00	13.50	15.00	18.00
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Conference Minutes.

Western Michigan and Northern Indiana.

The tenth annual session of the Western Michigan and Northern Indiana Christian Conference was held with the church at Olive Chapel, St Joe County, Indiana, October 6, 1887, at 2 P M. After proper devotional exercises the vice-president declared the conference open for business. After appointing a committee on devotional exercises during the session, adjourned until October 7th. Benediction by Elder Terwilliger.

SECOND DAY—MORNING SESSION.

Called to order with the president in the chair. Devotional exercises. Prayer by Elder Terwilliger. Roll call, reading of minutes of last half day of last annual conference. Report of ministers; reports accepted and adopted. Several ministers having no labor in the ministerial field did not report. At his request the name of Elder E C Cunningham was dropped from the ministerial roll. We find the names of eight churches that reported through delegates or by letter; reports accepted. We find the names of several delinquent churches that made no report, and Elder R Davis was selected to visit them, hold meetings, and report their condition at the next annual meeting.

The Committee on Resolutions, appointed by the chair, reported as follows:

We, the Committee on Sunday-schools, would submit the following: School signifies a place of and institution for instruction; therefore, we would recommend for our instruction the divine injunction, "Learn of Me."

The intent of the resolutions discussed and adopted.

Adjourned until 2 P M

AFTERNOON SESSION.

Met at the hour specified. Called to order by the president, R Davis, and after roll call reading of minutes, and proper devotional exercises, the conference took up its routine of business for this session, which was the hearing of and discussion of resolutions. All were disposed of but one, which was laid upon the table for morning session.

Adjourned until 8 A M.

THIRD DAY—MORNING SESSION.

Met at 8 A M and called to order by the president. Roll call, reading and approving of minutes; attended to unfinished business. A committee of three appointed to settle with the treasurer; report accepted and approved.

Adjourned until 1 P M.

AFTERNOON SESSION.

Met at the time specified with the president in the chair. At this session Elder R Davis was to deliver the annual address but deferred on account of press of business; substituted in its place a few remarks. Settled with and paid Elder A W Willis for missionary work.

Officers elected: President, Elder D Terwilliger; vice-president, T S Webster; secretary, E M Hull; assistant secretary, L B Jessup; treasurer and financial agent, Elder R Davis; trustees, Thomas M Sears, William C Carr; executive board, Bro H Reams, Elder T S Webster, Elder A W Willis.

A vote of thanks was tendered to the brethren and friends of this community for their kindness and hospitality during this session.

Adjourned to meet with the church at Fairview Chapel, Royalton, Michigan, Thursday before the second Sunday in October, at 2 P M, 1888. E M HULL, Sec'y.

REMARKS.

This conference meeting was noted for its unanimity and good feeling in all of its business transactions. Its spiritual meetings were ably conducted and were very profitable to all present. E M H.

Report on Christian Union.

All Christians or followers of our Lord Jesus Christ, who have passed from death unto life because they love the brethren, are, or should be bound together in love and Christian union. It matters not by what name they may be called here, they fully understand that they all are, in a spiritual sense, indebted to the blood of Christ that was spilled on Calvary for the remission of sins, hence, we are all heirs of God and joint-heirs with Jesus Christ to an inheritance that is incorruptible, undefiled, and that fadeth not away. Every one that is born of the Spirit is our brother or sister, and if so be that we have passed from death to life, we should be willing to own them in Christian fellowship and union.

Report on Sabbath Observance.

WHEREAS, The Scriptures, which are authority, and from which there can be no appeal, set forth the claims of the Sabbath as a divine institution to be honored and observed as a day of rest from all temporal pursuits, and of enlistment in religious services which are designed and directed to the physical, mental, moral, and spiritual improvement of mankind; therefore,

Resolved, That, as members of the Christian Church, we will, in preaching and example, discourage all kinds of Sabbath desecration, and encourage the people of the Church and of the world to observe the day in the spirit of the law of God and the law of the land relative to it.

H Reams, S C V Cunningham, D Terwilliger.

Report on Temperance.

WHEREAS, The traffic in intoxicating liquors is productive of evil, and evil only, and evil continually; and, whereas, all efforts to hedge it about and restrain it have proved abortive; and, whereas, in other states and localities where prohibition prevails there is a marked decrease of lawlessness and crime; and, whereas, any legislation that falls short of the prohibition of the manufacture and sale of the same is a compromise with the foe, and, indeed, constitutes the legislative power a partner in this criminal business; therefore,

Resolved, That we, as a religious people, stand uncompromisingly opposed to this traffic and the license system, and will use our utmost endeavor to destroy the evil, root and branch.

Resolved, That we will wage war against this vile traffic until in all this beautiful land which God has given to us there shall be a school-house on every hilltop where needed, and no saloon in the valley.

Southeastern Kansas.

The Southeastern Kansas Christian Conference met with the Mt Zion Church, Wilson County, Kansas, the 19th of October, 1887, with the president, J G Beasley, in the chair. A chapter in the Holy Scriptures was read, and prayer offered by Elder A D Kellison. Business commenced by calling the rolls of ministers and churches, followed by reading the minutes of the last annual session.

By motion of conference, the chair appointed the following committees:

On Divine Services—Bros J N Leslie, J W Ball, and G W Mosher.

On Meeting and Adjournment—Elders J S Masters, E Roberts, and Bro Thomas Chapman.

On Usher—Elder Ira Overturf.

On Reception of Members—Elders J S Masters, Ira Overturf, and E Roberts.

On Ordination—Elders A D Kellison, D F Folle, and J S Masters.

On Publication—Elder E Roberts.

On Education—Elder J S Masters.

On Sunday-schools—Bro Thomas Chapman.

On Temperance—Elder P M Shultz (giving the last four committeemen the right to choose assistants)

On Grievances—Elders E Roberts, P M Shultz, and Bro Lewis

On Christian Union—Bro Barr, Sisters Thompson and Roberts.

On Missionary—Elder P M Shultz, Bro Axton, and Sister C A Sharpe.

On Statistics—Elder E Roberts, choosing his assistant.

On Advice to Ministers—Elder A D Kellison, Bro Sicks, and Sister Lampers.

On Laity—Elder D F Folle, Bro Swaringer, and Sister Roberts.

The following are the ministers present at this session and passed good: Elders J S Masters, J L Masters, D F Folle, Ira Overturf, Jacob Waymire, E Roberts, P M Shultz, and A D Kellison. Ministers reported by letter and passed good: Elders Thomas Bartlett, P D Davis, and James Allison. Ministers not present nor reported by letter that passed good: Elder W F Grierson, John Miller, J W Coate, E Martindale, L Wilkins, O A Young, E Stewart, W N Coombs, W S Van Zant, Thos Holeman, and Sister M H Meacum.

Elders A J Manners' and V Smith's credentials are withheld until heard from.

Elder A Reed was voted in as a member of this conference (not being present).

Churches reported by letter and passed good: Pleasant Valley, Wilson County, Kansas; Olive Branch, Wilson County, Kansas; Mt Zion, Wilson County, Kansas; White Hall, Greenwood County, Kansas; Mt Pleasant, Coffey County, Kansas; Lane, Franklin County, Kansas; Ebenezar, Neosho County, Kansas; South Hackberry, Labette County, Kansas; Central, Montgomery County, Kansas; Pleasant Valley, Montgomery County, Kansas.

The church at Madison, Greenwood County, Kansas, has been greatly revived the past year, and the right hand of fellowship was extended to the delegates by the conference.

The committee reports consumed a great deal of time in the conference, and, after some lengthy discussions, were unanimously adopted.

The statistical report was voted to be sent with the minutes for publication in the Herald. The report being modified, reads as follows: Number of churches in the conference, 14; its present membership, 621; number of members received into fellowship during the past year, 84; ordained ministers, 21; unordained ministers, 2; number of ministers employed by the churches, 7; amount contracted to be paid pastors, $702 00; amount paid pastors on contract, $659 53; amount donated to pastors, $57 27; number of Heralds taken, 50; amount paid for missionary causes, $20; amount paid for Sunday-school purposes, $87.92. Three church buildings in the conference valued at $3,200; number of Sunday-schools in the conference (all union), 8; number of scholars enrolled, 398; literature used, our own and David Cook's.

P M Shultz, E Roberts, W Sharpe, committee.

The annual address was delivered by Elder Jacob Waymire.

Voted for the next annual address to be delivered by Elder E Roberts; his alternate, A D Kellison.

The annual missionary collection was not neglected.

Elder J S Masters was chosen our conference correspondent.

Voted for the pastors of the different churches to collect 25 cents from each member, as was adopted by our State Conference, for the support of the Lincoln College.

The following officers were elected for the coming year: President, Bro J G Beasley; vice-president, Elder Ira Overturf; secretary and treasurer, W Sharpe; assistant secretary, Bro J H Vliet; executive board, Elders J S Masters, A D Kellison, and Ira Overturf.

Voted thanks to the good brothers and sisters and kind friends of the Mt Zion Church for their hospitable entertainment.

Voted, to adjourn to meet at 2 o'clock P M, Wednesday before the first full moon in October, 1888, with the Pleasant Valley Church, Montgomery County, Kansas.

W SHARPE, Sec'y.

Des Moines (Iowa) Quarterly.

The first quarterly conference of the Des Moines (Iowa) Christian Conference met with the Pleasant Valley Christian Church, near Thayer, Union County, Iowa, November 11-13, 1887.

Friday evening, the 11th, met for religious exercises. Devotional exercises were opened by singing by the congregation, reading Scripture and prayer by Bro Stancil Moffitt, after which the secretary, A R Creger, tried to talk to the people (in his weakness) from St John 3: 16. Services closed by singing and prayer by others.

Saturday morning, at 10:30, conference and the brothers and sisters met for social services, which were opened by singing by the congregation and prayer by L P Abbott. After enjoying quite a pleasant time together, adjourned until 2 P M.

AFTERNOON SESSION.

Conference met pursuant to adjournment. Opened for business by the president, Rev J H Creger; reading Scripture lesson and prayer by Bro David Abbott.

On motion, the following resolutions were passed: 1. Granting all members present from the different churches, a voice in all business coming before conference. 2. For the president to appoint a committee of three on reception and ordination. Committee, Bro L P Abbott, Rev John Reed, and A R Creger. 3. That the executive board present to Rev J P Watson the exact condition of the mission-work in the field that Rev John Reed has been laboring in the past conference year, and will labor in the ensuing year. 4. That all ministers having charge of churches preach a sermon on and in the interests of the Home Mission, and take up a collection in the interests of the same. 5. That the secretary choose an assistant or alternate to aid him in starting or putting into effect the resolutions that conference adopted (in late session) through the efforts of Rev J J Summerbell.

Adjourned to meet at lamp lighting for religious worship.

EVENING SESSION.

The Committee on Reception and Ordination reported favorably on the case of Bro Stancil Moffitt as follows: That his ordination take place Sabbath, after 11 o'clock services, after the following manner: Reading Scripture by A R Creger; prayer by Bro L P Abbott; ordaining sermon by Rev J H Creger; ordaining prayer by Rev John Reed; charge, by Rev J H Creger. Services were opened by singing by the congregation, reading Scripture by A R Creger, and prayer by Rev John Reed. By request, the secretary again tried to fill the pulpit; text, St John 1: 29. Services closed with song and prayer.

Sabbath morning, 11 o'clock, the ordaining services of our dear Bro Moffitt were very effectual, and we pray heaven's blessing ever to rest upon him, and that he may prove a blessing to us and we to him.

Sabbath evening Rev J H Creger delivered a very able sermon. Services closed with much good feeling and interest. Benediction by Rev J H Creger. J H CREGER, Pres't.

A R CREGER, Sec'y.

REMARKS.

The interest and feeling was good throughout the whole session. The good Master was with us in his spirit's power, and we had a very pleasant and profitable and refreshing time together, and we do not believe the good seed sown was in vain. We pray, at least, that God's spirit may carry it home to many a poor sinner's heart, and that it may not be labor in vain, but that it may be as bread cast upon the waters, and the effects be seen, realized, and gathered up many days hence, to the honor and glory of God, in saving many souls.

A R C.

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" Jamestown	2 58 p m	8 28 a m
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" Xenia	3 30 p m	9 00 a m
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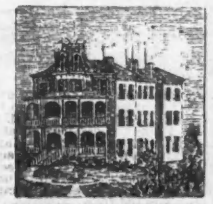

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Items of Interest.

The National Republican Convention will be held in Chicago, beginning June 19 h.

A coal famine has been prevailing through the entire western part of Kansas for some time.

Thirty-five tons is the estimated weight of the telescope mounted in the Lick Observatory at Mount Hamilton.

The school in San Francisco for the instruction of Chinese children in the English language is a success. It now has forty pupils.

Mrs. Henry Fawcett, widow of the blind Postmaster General of England, contemplates a lecture tour in this country.

The Russian Church, which has been in process of construction during the last ten years on the Mount of Olives, is now finished.

It is not unlikely that the Postal Telegraph Company will follow the Baltimore and Ohio Company's example in submitting to a no ption by the Western Union monopoly.

During the reign of Queen Victoria the Church of England has built 6,000 churches and places of worship. Seven dioceses have been created, and $405,000 000 subscribed voluntarily in the last twenty-five years for church purposes.

The Kraus *Zeitung*, of Berlin, asserts, on authority, that England, in the event of war, will send a fleet to operate in the Baltic, and to protect the coasts of Italy. The consent of Parliament, says that paper, will not be asked until the moment comes for putting the agreement into effect.

In France, M. Tiraid has succeeded in forming a Cabinet for the new President, Sadi Carnot. Tiraid himself becomes Minister of Finance and Minister of Posts and Telegraphs. The Cabinet held its first meeting Monday. It is a moderate Republican body. M. Tiraid is opposed to autonomy of Paris, and to the separation of church and state. President Carnot's message dwells upon the necessity of slow, cautious reforms, the danger of Utopian projects, and the importance of setting aside all violence and uniting Frenchmen in one patriotic movement.

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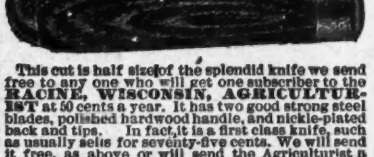

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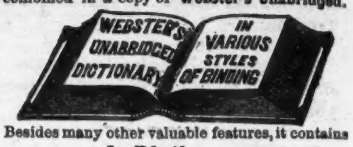

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TIME TABLE

Columbus & Cincinnati Midland R. R.

November 20, 1887.

Central Time.

EAST BOUND.

Leave				
St. Louis O. & M.	*8 00am	*8 00pm	.....	*7 00pm
Louisville	*2 25pm	2 20am	†8 00am	2 20am
St L, C I St L & C	.....	6 30pm	.....	.....
Indiano's "	.....	5 00am	.....	.....
N. Orl'ns Q. & C	5 00pm	4 00am	.....	.....
Chattano'a "	9 00am	8 10pm	.....	.....
Arrive				
Cin'nati O. & M	6 30pm	10am	12 19pm	6 50am
Cincin { C. I. St L. & C	.....	7 30am	.....	.....
Cin'nati Q. & C	6 42pm	6 40am	.....	.....
Leave				
Cincinnati	7 10pm	7 30am	4 05pm	.....
Madisonville	7 43pm	8 04am	4 45pm	.....
Loveland	8 08pm	8 27am	5 15pm	.....
Blanchester	.....	8 58am	5 45pm	†5 30am
Midland City	8 40pm	9 00am	5 58pm	5 40am
Wilmington	9 02pm	9 19am	6 19pm	6 04am
Sabina	9 21pm	9 37am	6 42pm	6 27am
Washi'gtn CH	9 41pm	9 55am	7 08pm	6 48am
Bloomingbu'g	.....	.....	7 16pm	7 01am
Mt. Sterling	10 11pm	10 25am	7 37pm	7 25am
Arrive				
Columbus	11 00pm	11 10am	8 30pm	8 15am
Leave				
Columbus	11 05pm	11 20am	11 05pm	11 20am
Arrive				
Newark	11 59pm	12 15pm	11 59pm	12 15pm
Zanesville	12 58am	1 53pm	12 58am	1 53pm
Wheeling	4 00am	5 45pm	4 00am	5 45pm
Pittsburg	6 45am	8 40pm	6 45am	8 40pm
Washington	5 45pm	6 20am	5 45pm	6 20am
Baltimore	6 45pm	7 30am	6 45pm	7 30am
Wilmington	9 13pm	11 14am	9 13pm	11 14am
Philadelphia	10 00pm	12 00 N	10 00pm	12 00 N

WEST BOUND.

Leave				
Philadelphia	*7 00am	.....	.....	*5 00pm
Wilmington	7 40am	.....	.....	5 40pm
Baltimore	10 00am	.....	.....	8 30pm
Washing'n	10 55am	.....	.....	9 40pm
Pittsburg	7 30pm	.....	.....	6 00am
Wheeling	10 15pm	.....	.....	8 50am
Zanesville	†1 32am	.....	†6 30am	12 34pm
Newark	2 30am	.....	7 20am	2 00pm
Arrive				
Columbus	3 30am	.....	8 35am	3 00pm
Leave				
Columbus	3 35am	†2 15pm	†8 40am	3 05pm
Mt. Sterling	4 18am	2 58pm	9 31am	3 57pm
Bloomingbu'g	.....	.....	9 52am	4 19pm
Washi'gtn CH	4 45am	3 26pm	10 07am	4 28pm
Sabina	5 02am	3 44pm	10 26am	4 52pm
Wilmington	5 20am	4 02pm	10 48am	5 14pm
Midland City	5 40am	4 25pm	11 15am	5 35pm
Blanchester	5 49am	4 32pm	11 22am	5 45pm
Loveland	6 26am	5 02pm	11 52am	6 21pm
Madisonville	.....	5 23pm	12 13pm	6 46pm
Arrive				
Cincinnati	7 30am	5 55pm	12 45pm	7 30pm
Leave				
Cin'nati O. & M	8 15am	7 25pm	2 25pm	8 30pm
Cincin { C. I St L. & C.	8 20am	6 50pm	.....	.....
Cin'nati Q. & C	7 55am	9 00pm	.....	9 00pm
Arrive				
Louisville O. & M	12 35pm	11 50pm	6 25pm	6 55am
St. Louis "	6 40pm	7 20am	.....	7 45am
Ind'anis { C. I. St L. & C.	11 45am	10 45pm	.....	.....
St. Louis "	7 40pm	7 30am	.....	.....
Chatt'ga Q. & C	5 35pm	8 45am	.....	8 45am
N. Orlea's "	9 30am	3 30pm	.....	3 30pm

*Trains run daily. †Daily except Sunday.

The train leaving Columbus at 3:35 a. m., on Sunday mornings, will leave at 7:10 a. m., arriving at Cincinnati at 11:05 a. m.

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The train leaving Columbus at 3:35 a. m. has sleeping car from Pittsburg to Cincinnati.

The train leaving Cincinnati at 7:30 a. m. has through coach to Columbus and Pittsburg, also parlor car attached; and connects at Columbus with sleeping car for Baltimore and Philadelphia.

The train leaving Columbus at 2:15 p. m. has par or car from Columbus to Cincinnati.

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